

AS I SEE IT

ABUL HASHIM



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PUBLISHER'S NOTE

Abul Hashim, one of the acutest philosophers of Islam of this century, has dealt with problems of human life in its various facets, in the articles compiled in this book. He dived deep into the secrets of the real meaning of life, as understood in Deen-al-fitrati, i. e. Islam and embodied his discoveries in the articles for the benefit of all.

The book was first published by the Islamic Academy, Dhaka in 1965 and then the second edition by Islamic Foundation during 1980.

For a number of years, it has been out of print though demand for the writings of Abul Hashim has always been there, both among our own intelligentsia and also beyond the borders.

It is an honour for Bangladesh Co-operative Book Society to reprint this book and associate itself with the contributions of Abul Hashim in the realm of Islamic thinking. To him, Islam was a practical code of life, a revolutionary programme to be achieved in individual and collective life, for true peace and progress of humanity. We are sure that the readers will be immensely benefited by these articles.

We are, grateful to Mr. Badruddin Omar, the celebrated thinker/writer son of the author to very kindly permit us to reprint it.

Munawwar Ahmad
Chairman
Bangladesh Co-operative
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AUTHOR'S PREFACE

This is a collection of articles contributed on occasions to Radio Pakistan, Dacca, *and to Symposia, Seminars and Literary Conferences. These have been published in various journals.

The author does not claim to be a scholar. He is merely a humble thinker who tries to think in concrete terms. He knows a few words and tries to make proper use of them. The contents of the book are the product of his free enquiry, guided more by his intuition than by his intellect.

Behaviour of man, in everyday business of life, is in conflict with his nature and this conflict perverts his feeling, thinking and action. In order to establish peace and harmony between man's nature and his behaviour it is necessary to discover fundamentals of human nature and to evolve an order of human existence based on these fundamentals. This alone can guarantee peace, prosperity and happiness.

Al-Quran interprets human nature and on the fundamentals of human nature prescribes a superstructure of human existence in conformity with the pristine nature of man. Every prescription and injunction of the Holy Quran contains within its womb one or the other element of human nature. The author maintains that Islam is the science of man in his being and becoming.

These articles deal with problems of modern life and the author in these articles attempts to find how Islam proposes to solve these problems. The author is fully conscious of his own limitations and he shall be happy if the direction of thought indicated in these articles be pursued by scholars and intellectuals in seeking after truth.

The then Radio Centre-Publisher.*

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CATEGORIES OF UNDERSTANDING OF DIVINE WILL AND ACTION

Anthropomorphism

In common parlance we say Allah has made me blind, He has made him rich and He has made him a king. We generally understand and interpret statements like these ignoring the natural process which makes one blind, rich and a king. These could be true in the sense we generally understand them if Allah had created every individual out of nothing and dropped them from heaven as blind, rich or a king. The fact is that we have come into existence through a natural process. It is questioned whether God created man or man created God. Both are true. When man conceives God as a man writ large, attributes to God all human qualities and interprets divine will and according to the categories of understanding of human will and action he creates his God after his own image. This is anthropomorphism. Allah the Creator of the universe, moulds the destiny of everything in creation according to a natural process prescribed by Him which determines creation, sustenance and evolution of all that exist in the universe. There are some verses in Al-Quran which suggest to one obsessed by anthropomorphic concept of God that Allah makes a man what he is according to His arbitrary will and action. Typical of these verses are:

ختم الله على قلوبهم وعلى سمعهم وعلى ابصارهم
غشاوة ولهم عذاب عظيم .

"Allah has set seal on their hearts and on their hearing and on their eyes is a veil and for them is a great penalty."

من يهد الله فهو المهتدى ومن يضل فلن تجد له وليا
مرشدا.

"He whom Allah guides is rightly guided and whom He leads astray you shall never find for him a guardian to lead him to the right way', and

تؤتى الملك من تشاء وتنزع الملك ممن تشاء وتعزمن
تشاء وتزل من تشاء.

"Thou givest power to whomsoever Thou pleasest and strippest off power from whomsoever Thou pleasest and Thou honourest whomsoever Thou pleasest and Thou bringest low whomsoever Thou pleasest. The meaning of Allah's will, consent, order etc. and the meaning of Allah's speaking, seeing, hearing etc, is not the same as the meaning of will, consent order, speaking, seeing and hearing of man. For proper understanding of implications of divine will and action we must find categories of understanding of divine will and action.

Al-Miraj

Allah is infinite but not in the special sense of the term but in the sense that he has infinite potentiality; He can create any attribute for Himself at will. We have it in Al Quran, "لن ترانى" "Thou shalt never see Me". A finite cannot apprehend or comprehend the infinite. Man shall never see Allah but man can find His existence in His creation. One may find the existence of Allah in the flower, in the tree and in the affairs of man. Knowledge as to

how the will of Allah is working in creation, sustenance and the evolution of the universe is the highest knowledge which man may aspire to have. During Miraj or Spiritual ascendancy of the Holy Prophet, the Prophet was given direct knowledge of three things: direct knowledge of the cosmic universe, direct knowledge as to how the will of Allah is working in the universe and how man by his behaviour making or marring his destiny.

Law of Nature

The law of nature is the will of Allah working in nature. We have it in Al-Quran **ان الله على كل شئ قدير** "Allah has power over all things". The reality of this is that Allah has assigned some specific power to everything in creation and this power is **فطرة** 'fitrat', nature or necessity of things. Water flows downwards. This is the power assigned to water or this is the 'fitrat'; nature or necessity of water. Fire burns. Allah has assigned to fire the power of burning and this is the 'fitrat', nature or the necessity of fire. Man may have knowledge of the necessity of things but he cannot alter or codify it. When man has knowledge of necessity of a thing he can utilize the thing for his own benefit. Man has knowledge of nature or necessity of electricity and he harnesses the power of electricity for his own benefit. This is what is meant by the Quranic verse,

وسخر لكم ما فى السموات وما فى الارض

"We have made all that lies in the heavens and the earth subservient to you", and it is in this sense, it is correct to say that freedom is the knowledge of necessity. Law of nature or the will of Allah working in nature is respecter of no person. There is absolute rule of the will of Allah in the universe and it is in this sense that Allah is omnipotent omnipresent and omniscient.

Action of Allah

I introduce my finger into fire and it burns. It is correct to say that I have burnt my finger for I, in my free will and discretion, introduced my finger into fire. It is also correct to say that Allah has burnt my finger, for the will of Allah, as it works in respect fire, gives fire the power to burn. Actions of Allah must therefore be understood and interpreted in respect of something in relation to the power, nature or necessity assigned to that thing. 'Kufr' or rejection of truth is a disease of the mind and its prognosis is that it increases and eventually makes one completely deaf and blind to truth. This is what is meant by the verse, "Allah has set a seal on their hearts and on their hearing and on their eyes is a veil and for them is a great penalty". Repeated transgression of truth has a natural tendency to develop an attitude of the mind which rejects truth and accepts what is false as truth. Persons with such mental and intellectual perversion can never find the right way of conduct. On the other hand faith in Allah and good behaviour enlightens the heart and an enlightened heart in its very nature finds the right path. Allah has assigned the nature good and evil and man is free to choose between the two and when he chooses one he has its natural consequences. It is in this sense, it is correct to say, "He whom Allah guides is rightly guided and he whom He leads astray you shall never find for him a guardian to lead him to the right way". Rise and fall of nations are determined according to the law of nature governing birth, growth, decay and death of social organisms and in the process of operation of this law some comes to power or he is stripped off power. This is what is meant by the verse 'Thou givest power to whomsoever Thou pleasest and strippest off power from whomsoever Thou

pleasest and Thou honourest whomsoever Thou pleasest and Thou bringest low whomsoever Thou pleasest'.

Divine Attributes

Divine attributes are boundless and infinite but Al-Quran teaches us only ninety-nine attributes of Allah. These ninety-nine attributes are the basic principles of creation, sustenance and evolution of the universe which we are. In other words, these ninety-nine attributes are active principles of nature. Let us, by way of illustration, take some attributive names of Allah-Al Rahman, Al Razzaq, Al-Sattar, Al-Jabbar and Al-Qahhar and find them at work as active principles of nature. Al-Rahman anticipates the needs of all creatures and provides them with things essential for their existence as free gifts. These free gifts are universal irrespective of virtue and vice. These free gifts are provided without expectation of anything from the creatures in return. Warmth of the sun, water and air are essential for existence of every living being and nature provides these as universal free gifts of nature without expectation of anything from the creatures in return. Nature, anticipating the need of a child provides milk in the mother's breast before the child needs it. Al-Razzaq provides subsistence for all creatures. In nature there is spontaneous supply of food or materials for production of food for all creatures. Al-Sattar conceals the sins of men if the sinners do not expose their sins. Nature has imposed limitations on the power of sense organs of man. One cannot have knowledge of another's sins if committed within closed doors or beyond the range of other's perception, Al-Jabbar and Al-Qahhar compels submission. Al-Qahhar compels immediate submission without allowing time or grace and Al-Jabbar compels eventual submission. If you introduce your finger into fire immediately it burns your finger. Here we find Al-Qahhar active in nature. You may throw nature with a pitch-fork for a

while but she keeps on coming. If you persist in transgressing your own nature you will invite the wrath of nature and eventually you take consequences of your transgression. Here you see Al-Jabbar active in nature. Thus it is clear that the ninety-nine attributes of Allah are, in fact, attributes or active principles of nature and these ninety-nine attributes are the ninety-nine categories of understanding of divine will and action. Will of Allah is the law of nature prescribed by Allah and action of Allah is the operation of the law.

THE BEAUTIFUL MODEL OF HUMAN CONDUCT

Al-Quran characterizes the Holy Prophet Muhammad (peace be on him) as the beautiful model of human conduct. Artificial embroidery of eloquent comments can hardly do justice to the sublime nature of the last Prophet of Islam. Events and affairs of his every day business of life are so eloquent in themselves that the best way of treating his life would be to make a factual narration without comments. Sitting on the shores of an ocean and gazing at the vast span of blue waters or, standing on the summits of Himalayas and, looking around and above into the boundless span of colourful space, one is so over-whelmed with awe and admiration that one finds no word to give expression to one's experiences. So it is with the life of the Holy Prophet of Arabia.

The famous Persian poet and divine, Shaikh Sa'di (May Allah be pleased with him) in four masterly compact Arabic verses sums up the achievements of the Prophet. The poet sees the Prophet with his heart and his heart, saturated with respect, admiration and love for the Prophet speaks to the world. The poet's ecstatic experience sings:

"He attained eminence by his deeds,
He dispelled darkness by his beauty,
He made his conduct in every respect beautiful,

Beseech blessing for him and his kins."

Many a great man attained eminence in one or the other sphere of life. Napoleon the Great inspired awe and admiration of the world by his marvellous performances in the fields of war. But the famous American poet and historian, Inger-soll, would rather be a peasant sitting by the wife, knitting her gloves, and watching the vineyard growing ripe under the kisses of the Autumn sun than be that impersonification of murder, rape and arson known in history as Napoleon the Great. Socrates the Great attained eminence in the sphere of philosophy and analytic thinking. But even this magnificent and lovable personality would drink the whole night without turning a hair and, his wife Xanthippe would often mercilessly throw hot water on his head. Homer of Greece, Firdausi of Persia and Shakespeare of England, Kalidas of ancient India attained eminence in the sphere of poetry and literature. But Kalidas met his death in the house of a disreputed public woman of south India. It is not difficult to attain eminence in one or the other sphere of human existence, but to be great in every sphere of public and private life is something unique. And in this respect the Holy Prophet of the desert has a distinction which none other can claim.

Distant views of things are always bright. The dreadful waves of an ocean appear from a distance like a moving sheet of glittering silver. The real worth of a man is not determined by public applause and admiration of the people who see him for a while and, from a fair distance. People, in their estimate of men and affairs, mark more often than not, serious mistakes which, in fact, is mainly responsible for all social ills. Once my wife suggested that she would organise a political association of wives of political leaders of Pakistan and, would address the people and tell them that their husbands, whom they saw for a while and from a distance were, in fact scoundrels unworthy of

confidence. True, the real worth of a man can only be assessed by those who have opportunity to observe and scrutinise him from close quarters in his every day business of life for days, months and years. Great is he who is respected, admired and loved by his close and immediate associates. Great is he who adorned by his wife, by his children, by his domestic attendants and, by his everyday companions.

It was the venerable Khadija, the only wife of the Prophet's youthful years, who was first to believe him and accept him as the Messenger of Allah. Such is the confidence, the Holy Prophet commanded of his noble wife by his magnificent and lovable conduct. The Prophet's wife, the Venerable Ayesha, described her noble consort as an impersonification of the teachings of Al-Quran. Al-Quran is the precept and the Holy Prophet is the example of Islam. The Prophet's domestic attendant, the Venerable Anas says, "I have served the Prophet for ten years and during these ten years he never asked me why I did this and why I did not do that." We, the believers in Al-Quran, do not accept Jesus Christ and his life as depicted in the New Testament by the saints of Christianity. According to Al-Quran, Jesus was an impersonification of purity and, he commanded admiration and love of his associates. But we find in St. Mathews that Christ was betrayed by one of the twelve companions in the last Supper and, the rest denied him, not once but thrice the same night before the cock crew. The Holy Prophet of Islam had his own associates known in history as companions of the Prophet not twelve in number but they were more than twelve hundred. The Prophet did not maintain any secrecy about him, but he, for the benefit of mankind, fully exposed himself to the flood-light of perpetual vigilance of his companions. Is it not a miracle of the Prophet's sublime character and personality that none of his companions did ever even think of doing any injury to him or to his cause? Such is

the respect, admiration and love that the companions of the Prophet had for their master. Surprisingly enough his formidable enemies like Abu Lahab and Abu Jehl, who were hungry for his flesh and thirsty for his blood, could not resist betraying their inner respect and regard for their noble enemy. Once a Bedouin sold a number of camels to Abu Lahab and Abu Lahab did not fully satisfy the Bedouin's dues. Finding himself helpless in the matter, the Bedouin approached the prophet for help. The Prophet, moved by the distress of the poor Bedouin, approached Abu Lahab and requested him to discharge his obligation. Abu Lahab, without a word, immediately complied with the Prophet's request and settled his affairs with the Bedouin. These circumstances are surest testimony to the Prophet's greatness. And for these beauties of the Holy Prophet's conduct Al-Quran characterizes him as 'Uswatul Hasanah' or "the beautiful model of human conduct."

ISLAMIC MIND

Some are of opinion that philosophy as such has no practical value in everyday business of life. In ultimate analysis every system of philosophy is an attitude of the mind towards life and living in the context of the cosmic universe. This attitude of the mind is called Iman or faith in the terminology of religion. This 'Iman' or the attitude of the mind in the secret chamber of the human mind determines the individual and collective behaviour of man and eventually creates history. This is the pragmatic value of philosophy.

The reputed German philosopher, Nietzsche, in his philosophy teaches us that a big fish eats a small fish and according to him this is the universal and eternal principle of life and living. A people superior in blood and prowess shall live and thrive exploiting and even, if necessary, physically annihilating the weaker species of the human race. This is nothing immoral but is perfectly just and fair. This attitude of Nietzsche's philosophy created Hitler's and Mussolini's Nazism and Fascism. The consequential effect of this principle tended to wipe out the Jews and the Negroes.

Karl Marx teaches us that matter is the only eternal reality and is uncreated; it creates itself and has no creator. The concept of Allah as the creator of the universe or the concept of a life after death is but a fantastic nonsense flowing from an opium eater's extravagant imagination. Therefore, whatever is necessary for the pleasure and prosperity of this life is moral and is perfectly

just and fair. This attitude of the mind has created a communist family of nations. In pursuance of this principle M. Stalin maintained his party-solidarity by physically annihilating his opponents in thousands. M. Nikita Khrushchev took the civilised world into confidence and exposed the heart-rending story of ruthless man slaughter committed by M. Stalin, the typical creation of communist ideals.

Al-Quran tells us that Allah is the Creator of the universe and that the cosmic universe does not exist independent of His will. Death is not an annihilation. There is a life after death and the life after death is moulded according to the values acquired in this life. Man has been created in the best of moulds with boundless possibilities as the vicegerent on earth of Allah's attributes of creation, sustenance and evolution. He is charged with the sublime responsibility of sustaining his own self and others according to the divine principles of sustenance made manifest in Nature and in Al-Quran. Man is not subservient to the creation and it is incompatible with his dignity to have a slavish attachment to material pleasure. He shall not seek favour except from Allah and Allah alone. Allah commanded all His messengers to tell their people that they did not seek any favour from them; their reward was with their Creator. One is not permitted to appropriate wholly one's powers for one's own welfare or for the welfare of one's family but one must give the benefit of one's abilities to other creatures of the Creator. A Muslim's care and concern must be the welfare of others rather than of his own. This explains why the Holy Prophet Muhammad (peace be on him) and the Muslim humanity he created contented themselves with stale bread and wornout clothes even when they were masters of nations and kingdoms. According to them a disciplined life of severe struggle and austerity is the real hall-mark of the nobility of man. The Holy Prophet of Islam and his faithful disciples voluntarily inflicted

upon themselves a life of poverty and struggle while the common citizens of the Caliphate enjoyed affluence. He is a real believer in Islam who develops and strives to mould his behaviour according to it. He who is blessed with this attitude of mind does feel, think and say that he serves Allah and Allah alone and that he seeks help from Him and Him alone. He knows that one who fears Allah, fears none and that one who does not fear Allah fears all. He knows that one who depends on Allah depends on none and that one who does not depend on Allah depends on all.

May Allah in His infinite mercy bless the growing nations of the world with the spirit and power of Al-Quran so that in the future history of man they may appear as unqualified blessings for world!

ISLAMIC CONCEPT

Natural Religion

The Arabic term "Deen" as defined in Al-Quran gives Islamic concept of religion. Islam is not a religion in the modern concept of the term. Religion is now Theology, a science treating of the existence of God and his relation with man. As such, it is merely a metaphysical dogma having little or no relation with life and living, and man's relation with man is not within the scope and jurisdiction of religion. According to this concept of religion it is purely a matter of private belief and contemplation having no relation with man's social existence. This eventually lead to separation of the state and church and consequent growth of secularism.

In secularism, materialism found a congenial seed-bed for its luxuriant growth and development and is saw its perfection in Communism. The net result is that in Western countries and under its cultural influence more or less all over the world religion has nothing to do with man's everyday business of life. Man's preoccupation with material wealth is the order of our time. This attitude towards life and living has brought in its trail conflicts—conflicts between individuals and nation, and this has, in its historical and logical sequence, assumed a proportion which threatens *Survival* of the human race itself.

According to Islam the term 'Deen' means the nature of Allah in which He has patterned the nature of man. We have it in Al-Quran, sura Rum verse 30, "So set your face steadily on Deen,

the fitrat of God, the pattern on which He has made mankind. There is no change in the creation of God. That is eternal 'Deen'. But most of mankind do not understand." It is, therefore, clear that the term 'Deen' in its general sense means the nature of Allah.

Nature of Allah so far as it relates to His creation means the will of Allah which holds and moulds the destiny of the universe which in contemporary terms means the Law of Nature. Everything in the cosmic universe severally and collectively in parts and in whole, is governed by the Laws of Nature which are immutable and eternal. In terms of philosophy it can be said that everything is governed by its own necessity. Water flows downwards and gas moves upwards. This up and down movements of gas and water are respectively the necessity of gas and water. This nature of gas and of water is immutable and eternal like every other law of Nature. In the particular sense of the term 'Deen' in relation to a particular thing or phenomenon means 'fitrat' or nature or necessity of that particular thing or phenomenon. For instance, the Law of Nature which in particular governs water is the 'Deen' of water.

Nothing in creation exists completely independent of or isolated from the rest of the universe. The universe is a composite whole and its parts are inter-related with one another. Nevertheless, each particular phenomenon is dominantly governed by particular set of natural laws. Each particular set of natural laws governing a particular object or phenomenon is a science. Thus Biology is the science of life—the Natural laws which generally govern the life of plants, animals and men. The particular set of laws which governs the life of plants is the science of Botany, which governs the life of animals is the science of Zoology and which governs the life of men as individuals is the science of Anthropology, 'Deen' of man's social existence or the Laws of

Nature that govern birth, growth, decay and death of social organism is the science of social Biology or Sociology.

'Deen' in relation to man is, therefore, pristine human nature and as such it comprehends man's being and becoming in his individual and collective existence. According to Islam revolt against Deen is in fact revolt against man's own nature. Al-Quran interprets human nature and on the fundamentals of human nature prescribes an order of existence congenial to man's natural being and becoming. Man the best of creation has been gifted with the power to revolt against his own nature. The abuse of this special privilege divinely bestowed upon man is the cause of all ills and none of the ills shall ever cease until man establishes peace with his own nature instead of revolting against it. Nature can be, for a time, thrown off by a pitch-fork but it necessarily keeps on coming. Allah has linked man with His fair work manifest in nature and He has sent to man through His messengers and books the knowledge of this, His holy plan.

Every law, prescription and injunction of Al-Quran has as its first principle or the other fundamental of human nature. For instance, the law of marriage in Islam is based on the natural hypothesis that man is by nature polygamous. Likewise the first principle of Islamic law of inheritance is that by nature the nearest in blood excludes the more remote. Islam, a natural religion of man, does not ignore natural needs of man or gag them by artificial and as such false ethics. But for guaranteeing maximum rights to individuals to enjoy their natural rights Islam restricts to a reasonable extent. According to Islam social rights are but reasonably restricted natural rights. Islam, therefore, is the science of man in his being and becoming.

It is constantly reiterated in Al-Quran that Allah is above all wants; conduct of his creatures does not in the least affect Allah.

If a man does good deeds it benefits him and if he does wrong he does wrong to himself. The moral and ethical basis of Islam is this that any act, which is in effect an injury without a just cause either to the doer or to any other creature of Allah, is a wrong and as such, it is immoral. According to Islam any act which is inconsistent with or repugnant to man's pristine nature is an injury. If a man drinks alcoholic beverage he does injury to himself, not because it offends Allah but because it is repugnant to his own nature, for it disturbs his mental and physical balance and adversely affects his brain, liver etc.

Law of nature is respecter of no person and there is absolute rule of law firmly established in nature. Fire burns. If Her Majesty, the Queen of England, introduces her finger into fire, it will burn precisely in the same manner as it would burn the finger of the humblest of the humble when it is introduced into fire.

Man has succeeded in sending a rocket to the moon. But how? Not by revolting against nature or by conquest of nature but by knowledge of nature and by unqualified submission to the laws of nature. Al-Quran tells us that man has been created in the best of moulds with boundless possibilities gifted with power to acquire mastery over the material universe through knowledge of and obedience to nature. Greatness of man lies in acquiring, knowledge of the laws of nature and in establishing perfect harmony with the laws of nature.

All the ills of the world flow from man's wanton revolt against his own nature. None of the ills shall ever cease until man knows and obeys the laws of nature which collectively is the will of Allah working in nature. So Al-Quran enjoins

واقم وجهك للدين حنيفا فطرة الله التي فطر

الناس عليها.

"So set your face steadily on 'Deen' the 'fitrat' of God, the pattern on which He has made mankind."

ISLAMIC WAY OF LIFE ITS SOCIAL BASIS

Life, when it means a way of living, is an attitude of the mind which determines individual and collective behaviour of man. In its ultimate analysis, this attitude of the mind is a faith born out of traditions or intuitive appreciation of being and becoming of man. Islamic way of life must, therefore, be necessarily moulded according to the spirit of the fundamental articles of faith in Islam. These are faith in Allah, His Angels, His Books, His Messengers and in the Last Day. According to these fundamentals mental disposition determining the Islamic way of life must be one of absolute submission to the will of Allah, conscious of its duties and obligations to its own self and to others. An Islamic mind is actively opposed to zulm or transgression, for according to Islam, an act of zulm either against one's own self or against others is a sin. Islamic life is thus a life dedicated to jihad or striving in the way of Allah against all manner of zulm or transgression for the achievement of peace, prosperity and progress for each and all here and in the hereafter. We have it in Al-Quran.

**تجاهدون فى سبيل الله باموالكم وانفسكم ذالكم
خيرالكم ان كنتم تعلمون.**

"Strive in the way of Allah with your wealth and yourself, that is best for you if you knew."

Concept of religion in Islam is fundamentally different from the general concept of religion now prevalent in the world. Religion is now defined merely as a theology or science treating of the existence of God and His relation with man. Man's relation with man and other creatures of Allah is omitted from the scope and jurisdiction of religion. It is obvious that according to this concept, religion is a matter of one's private and personal faith and contemplation having little or no bearing upon one's conduct as an active member of a society. Islam is not a system of dogmatic faith and worship, but a comprehensive code of life embracing and governing all aspects of human existence. According to Islam, life in the hereafter shall be handsome if life here in this world of matter, from, time and space be handsome. Life in this world is the root and the life of the other world is the fruit. Al-Quran interprets fundamentals of human nature and on these fundamentals prescribes a super structure of a social-order congenial to harmonious growth and development of human values. As a practical step towards this end, the Book of Islam gives a system of law for adjusting human relations for peaceful co-existence. The social laws of Al-Quran do not ignore the needs of man's material existence, but promote material welfare seasoned with moral and spiritual values. Islamic view of the material world is so realistic that it can be aptly called theistic materialism as distinct from and opposed to atheistic materialism of the West which like the one-eyed Demon of Scriptures contemptuously ignores spiritual values.

Spiritual value of Islamic social order is contained in the Quranic verse, "And then your Rab, the Creator, Sustainer and Evolver of the Universe, to His Angels said, "Verily I am sending a vicegerent on earth." The Angels wondered why Allah should contemplate creation of man, a creature who would shed blood on earth. Allah created man and sent him on earth as vicegerent of his Rabubiat or attributes of creation, sustenance and

evolution, charged with the responsibility of sustaining all creatures of the earth according to His principles of sustenance. Faithful performance of this sublime duty is according to Islam, the true worship of Allah. The Holy Prophet of Islam said, "Adorn yourselves with Divine attributes." In order that man may perform his duties with justice Al-Quran prescribes a mode of formal worship or practice of submission to the will of Allah, to equip himself with spiritual values necessary for the service of his fellow-creatures. Fulfilment of this purpose of man's creation is the end and the mode of formal worship is a means to that end. For this purpose, Islamic order of existence divides man's rights and duties into two specific categories. These are Haqqullah or rights of Allah, and Haqqul-Ibad or rights of slaves or creatures of Allah. Haqqul-Ibad is the sine-qua-non of Islamic social order. He who neglects his duties to his fellow creatures and pretends to perform his duties to Allah is condemned in Al-Quran as a prayer-performer. Al-Quran tells us that accursed are those prayer-performers who are inimical to orphans, do not provide food for the needy and are indifferent to their neighbours. In Islam there is no such thing as charity which is the luxury of the rich. Service to Allah's creatures according to Islam is not an act of charity but is a duty divinely imposed upon man, non performance of which leads to grievous consequences both here and in the here after. History bears testimony to the fact that wanton disregard of and negligence to duties to fellow-creatures by those in authority has been through ages the cause of fall of mighty nations of the world. Islamic social order—its economic, political and legal system jealously guards Haqqul-Ibad. Hazrat Abu Bakr, the Truthful, in his inaugural address unequivocally declared, "the weakest shall be the strongest in my regime so long his just rights are not vindicated, and the strongest shall be the weakest so long as he does not discharge his obligations".

Social democracy in Islam means just and equitable distribution of rights and privileges of a society and state. Any social super-structure in a given society suitable for implementing this spirit of democracy is Islamic. The spirit is eternal, but the form of social machinery necessary for implementing the spirit of democracy changes with varying material conditions of existence. To hold fast to the outer form in colossal ignorance of the spirit is un-Islamic. Fundamentals of Islamic social order were as perfectly implemented by the faithful Caliphs of Islam as they could be in the context of the then prevailing conditions of life.

Form-worship or rigid adherence to age-worn forms thoroughly kill the spirit and it has been the plague of all the ages. This form-worship by the Pharisees of Judaism crucified at Calvary Jesus Christ, the Spirit of purity. This form-worship by the Pharisees of Islam destroyed the spirit of Medina and eventually created Sultanates of Damascus, Baghdad, Granada and Dehli. Re-construction of super-structure of Islamic social order in the context of modern material environments of man through the process of 'Ijtihad' for unqualified implementation of the spirit of Islam is the panacea of all the ills of the muddled world of today.

It does not require much intuition to see that equality and brotherhood of man is the corner-stone of Islamic social order. Brotherhood of man in Islam is not a fashionable or convenient theory but is a reality. An unbrotherly behaviour with one's fellow creatures is according to Islam, a crime and a sin. It is a gross misrepresentation of the spirit of Islamic brotherhood of man to think that regular payment of Zakat is the only obligation and that one is entitled to appropriate the residue of one's assets in any manner one likes after payment of Zakat. In Islam one possesses his material resources as a trust of his own

sustenance and for the sustenance of one's fellow brothers who may be needy and this obligation is nonetheless mandatory. While defining virtue Al-Quran tells us that virtue lies not in turning one's face towards the East or towards the West but in giving away one's wealth in love of Allah to kins, orphans, the needy, the wayfarers, to those who ask and for liberation of slaves and in regular payment of Zakat. In Islam one is accountable to God and man as to how one earns and spends one's assets. Any anti-social way either of earning or spending is severely condemned. In order that society or a state may, with some justification style itself as Islamic it must see that its civic life is saturated with the spirit of real brotherhood of man. Equality of man does not, however, mean equal abilities but it means equal opportunities for self determination. Full many a flower is born to blush unseen and waste its sweetness in the desert air, only in a social order which usurps all the rights and opportunities for a privileged class and treats the rest as inferiors destined to take eternal rest in dark unfathomed caves of oceans, unseen and unheard. One born with high talents for music, if offered proper opportunities, may have the eminence of a Tansen or a Beethoven. He who has the possibilities of achieving greatness as a musician, is obliged due to want of opportunity to spend his life as a clerk in some commercial office, will ultimately find his place in the dustbin of time. Freedom according to Islam, is the right and opportunity to rise upto the highest level of one's own genius. Any society and state which may with some justification style itself as Islamic must see that every man and woman under its charge has rights of and opportunities for the fulfilment of his or her highest nature. Al-Quran says that Allah created man in the best of moulds and blessed him with boundless possibilities.

HUMAN RIGHTS IN ISLAM

Al-Quran defines Deen or religion as the 'fitrat' or nature of Allah in which man has been created and enjoins upon all to be steadfast in religion. To be in harmony with Nature is, therefore, according to the spirit of Islam an 'amre-saleh' or a good deed. Anything congenial to the harmonious growth and development of all the natural faculties of man, external and internal, is virtue and anything inconsistent with or repugnant to it is a zulm, a transgression or vice. This is the clearly, it is a zulm, a transgression or vice. This is the clearly defined fundamental of ethics of Al-Quran and a revolt against religion, as it is interpreted, is in fact a revolt against the nature of man.

Man is a social being and as such he has an individual as well as a social aspect of his existence. Islam fully recognises the psycho-physical needs of man and does not, by the sledgehammer of false ethics, gag or mutilate the natural instincts of man, but for the paramount need of maintaining social harmony restricts individual freedom only so far as it is necessary for guaranteeing maximum freedom to each and all to develop their individual and collective genius. Hence according to the teachings of Al-Quran rights to do good deeds are rightful lights of man. Negatively, right to do deeds prejudicial to the natural evolution of man is not freedom but license and as such it is condemned. In other words man has the right to do good to himself and to others but he has not right to do wrong or injury either to himself or to others. Al-Quran categorically mentions

that man has been created in the best of moulds and that his possibilities are boundless but man by his revolt against his own nature makes himself the lowest of the low. Man is a responsible being. Al-Quran tells us that man has been created charged with the responsibility of sustaining all creatures of Allah on earth as vicegerent of Allah's Rabubiat or the qualities of creation, sustenance and evolution. Faithful fulfilment of this responsibility is true service or worship of Allah. In order that man may justify his creation and may thereby rise to the highest level of his destiny he has been blessed with the capacity to adorn himself with Divine attributes. To do all deeds conducive to the fulfilment of this noble and sublime purpose of man's creation are rightful rights of man and the right to do deeds prejudicial to this is not freedom but license and as such it is condemned.

It does not require much intuition to see that equality of man is the basic human right. This equality is not however, mathematical, it means equal rights of and opportunities for self-determination. As a natural corollary to this basic principle of equality, equality of sexes is also recognised.

In the scheme of creation the role of the male and the female is not identical and their psycho-physical make up has been designed to suit their respective and particular purpose of creation. Since none according to the spirit of Islam has the right to defeat the end of his creation neither the man nor the woman has the right to do things inconsistent with his or her 'fitrat' or to do anything which disturbs social harmony. This imposes some restriction on freedom of action of men and women which appears inequitable, but which, in fact is necessary for the natural functioning of both the sexes in a peaceful and progressive society.

Man has a natural and inherent capacity to transgress in order to satisfy his ego. This capacity generates human energy, which, if unrestricted is the mother of all ills, but if reasonably restricted gives opportunity to develop individual abilities necessary for an overall evolution of man. In the absence of this power of transgression man would have grown and lived like a herd of sheep having no individual or social initiative for progressive existence. Islam forbids overt acts of transgression in the interest of social justice but sanctions the right to freedom of ideas and conscience. Freedom of ideas and conscience is freedom of rational thinking and emotional satisfaction necessary for the advancement of civilization when their active part is controlled and regulated so far as it is necessary for ensuring the common weal. These restrictions are natural and not artificial as may appear at first sight. In Nature we find there are restrictions on freedom of action but not on freedom of ideas. For instance, a man is free to conceive an idea that he should be flying the air but he has natural physical restrictions to translate his ideas into action. Nevertheless freedom of ideas, conscience and imagination is necessary of progress because this freedom of ideas has enabled him to fly in the air in flying machines, though not on his own heels. In like manner restriction on overt acts restrains reckless satisfaction of the individual ego but freedom of ideas immensely helps general human progress. In recognition of this 'fitrat' of man's individual and social existence and his boundless capacity for progress Al-Quran forbids imposition of any restriction by force and violence on man's right to freedom of ideas and conscience. Al-Quran categorically asserts that the freedom must not be interfered with, for truth in its own intrinsic vitality and soundness will ultimately prevail without use of force and violence.

Since Islam is a natural religion being the 'fitrat' of Allah in which man has been created it recognises sovereignty of these

natural laws of Allah—physical, biological, psychological, social etc. Laws of Nature uniformly govern all without fear or favour. It is the nature of fire to burn. If the humblest of the humble or the mightiest of the mighty introduces his finger in fire it will burn precisely in the same manner. Hence Al-Quran uncompromisingly gives man the right to the benefit of the *rule of law*. No exception or deviation from the rule of law is permitted in Islam in the name of dignity of the state or so-called public interest. The highest dignity of the state is, therefore, subject to the same discipline of law in an Islamic state as any drawer of water or hewer of wood. In the glorious history of the Caliphate numerous instances of practice of this absolute rule of law can be found.

Right to work according to one's capacity and taste is recognised in Islam as the birth right of man. All other rights of man in the economic sphere of his existence follow as necessary corollaries. These are right to food, shelter, clothes, health and education. Al-Quran emphatically declares that it is the right of man to get what he earns and any encroachment upon the fruits of another's labour is a 'zulm' or transgression. Islam not only recognises man's right to work, but also recognises the dignity of labour. According to the social ethics of Islam social status of a man is determined not by his vocation but by his personal qualities and by the actual contribution to social welfare he makes. From the standpoint of this Quranic respect for labour an honest and efficient cobbler is superior to a dishonest and inefficient Sultan. The highest dignity in Islam, the Holy Prophet of Arabia, by his practice raised heaven high the dignity of labour. He was often seen drawing water for wages and mending his shoes. In un-Islamic social structures social status of a man is largely determined by his vocation regardless of his personal qualities and his contributions to social welfare; and honest and efficient cobbler is a mean fellow and a dishonest and

inefficient Sultan is a nobleman! This artificially created aristocracy has an indignant attitude towards the dignity of labour and it imposes upon its members a parasitic life depriving them of their birth-right to work according to capacity. Allah describes himself in Al-Quran as Rabbul-Izzat or Guardian of honour. As vicegerent of this beneficent attribute of Allah man must give to his fellow creatures the honour due to them irrespective of their vocation.

Another very significant aspect of man's right to work is to find food and shelter in any part of the world within or beyond his original homeland. According to the ideals of Al-Quran man has not been created except as one nation and the entire earth with all its resources has been spread for the benefits of all creatures. Humanity as a whole has, therefore, the right to the enjoyment of the fruits of the earth irrespective of his national or territorial origin. The ethics of Islam enjoins upon to all to observe the same principles of morality and human conduct for individuals and nations. A nation, therefore enjoys the same human rights as a nation in the comity of nations as individuals enjoy as individuals in a given society.

This human right is essential, may it is the sine-qua-non of a new order of human existence of abiding peace and prosperity. All the ills of a society flow from social inequities and unrestricted ego. So does all the ills of the world, its devastating wars, use of science for exploitation and destruction of man, flow from unharnessed national ego and national ownership or absolute national right to use and abuse the resources of a nation to the exclusion of others. Hence there cannot be real peace in the world until this Islamic and natural right of man to the enjoyment of the fruits to his labour in any part of the world is recognised and the frontiers of all territories made open to the entire humanity.

**A SHORT SKETCH OF THE PHILOSOPHY OF ISLAM
WITH A PREFATORY NOTE ON THE NATURE OF
PHILOSOPHY**

Some are of opinion that philosophy has no pragmatic value; it is a mere dancing in the air and display of intellectual gymnastics. In ultimate analysis philosophy is an outlook on life and living. Every system of philosophy has this outlook peculiar to itself. That a big fish eats a small fish is the basic outlook of the philosophy of Fascism and according to it every other humanitarian attitude is but emotion. This basic attitude created Fascist humanity of Hitler and Mussolini. Communism believes that matter is the ultimate reality and is uncreated. What logically follows from this concept is that death is annihilation and that there is no such thing as a creator and life after death; concept of God, the hereafter and the soul is opium deliberately manufactured as a powerful instrument of exploitation. According to this philosophy man is merely an evolved animal and as such there is no such thing as human values. The logical pragmatic value of this outlook on life and living is well expressed by Lenin when he says. "A Communist has no objective morality whatever is necessary to overthrow by force and violence all constituted authority is moral; the job of a Communist is to wage relentless war against God, the Arch-Enemy of man." This attitude creates the Communist humanity of Russia and China. Every system of philosophy tends to create a humanity in its own image and herein lies the pragmatic value of

philosophy. Conscious, sub-conscious or unconscious, every man has a philosophy of his own, within his breast and that philosophy or outlook on life and living moulds inevitably his behaviour in his everyday business of life. Actual behaviour of man is the real index of his philosophy which in the terminology of religion is called 'Faith'.

Philosophy of Islam tells us that Allah is the ultimate reality and is the creator, sustainer and evolver of the worlds of matter. Matter is not an illusion or a delusion but is real. But matter is not uncreated, it is created by the will of Allah and it exist as a reality during the pleasure of Allah and as such it has no 'a priori' existence—any existence independent of the pleasure of Allah.

Everything in the world of matter originates not in Allah but in the pleasure of Allah and to Allah it returns. According to the philosophy of Islam man is the best of creation; he has been created in the best of moulds and with boundless possibilities and as such he has the potentiality of being Godly though not God. Al-Quran tells us over and over again that Allah has made all that lies in the heavens and in the earth subservient to man. This means that in the world of matter nothing is superior to man and that man has been created as the master of all that he surveys around him and there is nothing in the creation of Allah to dispute his rights. Man's master whom he must serve as a slave is Allah and Allah alone. Such is the greatness, Allah has in His infinite mercy, bestowed upon man. Slavery of Allah and mastery of the material universe is the wonderful and the sublime blending of spiritual and material values of life and living. An Arab Bedouin, reborn in the spirit of Islam knew that the entire universe with its galaxy of the sun, the moon, the stars visible and invisible prostrated before him when he prostrated in his Salat before Allah, his one and the only Master.

Man has been created as the Khalifa or the Vicegerent of Allah's attributive name of Al-Rab on earth charged with the responsibility of sustaining one's own self and other creatures of Allah on earth according to Allah's principles of creation, sustenance evolution made manifest in Nature, in Al-Quran and in Sunnah. Faithful performance of this sublime duty is the true 'Ibadat' or Slavery of Allah and in it lies the greatness of man. Islam tells us that death is not an annihilation but transformation into another life known as the here-after. Life in the here-after is the fruit and the life of this world is the root. If the life here be handsome the life here-after will be handsome too, for the life beyond the grave is moulded according to values acquired in this life. In death the body returns to the dust but the immortal soul passes into the other life like a bird freed from its cage. This outlook on life and living created the wonderful Islamic humanity of Medina under the leadership of the great Prophet of Arabia and this philosophy has even today the same potentiality of creating a new humanity in its own image.

Pakistan appeared in the realm reality as a conditional gift of Allah charged with the responsibility of presenting to the muddled world of today a vigorously living type of Islamic humanity in the second half of the 20th century by moulding the behaviour of its individuals, its society and its state according to the ideals of the philosophy of Islam. The viability and the greatness of Pakistan necessarily lies in the ability of the peoples of Pakistan in faithfully performing this noble task.*

* The article written in the background of Pakistan was included in this anthology published in 1965. It has a historical importance.

In this article the author made some prophecies about the viability and greatness of Pakistan.

The author lived to see the break up of Pakistan and the peoples of Pakistan failed to faithfully implement the ideals of the philosophy of Islam in their individual and collective life.

ISLAMIC VALUES WHICH SHOULD FORM THE BASIS OF OUR SOCIAL RECONSTRUCTION *

Values

Values in relation to life and living mean concepts and ideals which have an impact on moulding individual and collective behaviour of man in his everyday business of life. Values good are such as are congenial to the nature of man and are conducive to the natural evolution of man. Bad values are ideals and concepts uncongenial to human nature; they originate in ignorance, unbridled ego, whims and caprices of man and are the sources of all zulm or transgression. Every philosophy of life tends to create a humanity in its own image and it has some basic values which determine the character-pattern of the type of humanity it tends to create. So it is with Islam. Islam has its own values for moulding character-pattern of man and to determine his being and becoming. Even a casual observation of things around us reveals the fact that the universe and its component elements do not drift but move in perfect harmony towards fulfilment of some purpose. Knowledge of purpose of ones own creation is the beginning of knowledge of values.

* Name of the article originally published in the anthology was "Islamic values which should form the basis of social reconstruction in Pakistan." Actually, the author dealt with the values that should form the basis of social reconstruction of all Muslim peoples. His observations are appropriate for the muslim society of Bangladesh as well. We have slightly changed the name of the article without causing any harm to the main theme of the paper.

Purpose of life

A thing is good and it justifies its existence if it fulfills the purpose of its creation. So it is with man. According to Al-Quran appearance of man on earth was not purposeless and accidental in the process of natural evolution. Man has been created with purpose well-defined in Al-Quran. The Angels wondered why a creature like man who would shed blood, do all kinds of mischiefs on earth be created. We have it in Al-Quran "Your 'Rab' said to His Angels, I am sending a Khalif on earth, The concept of Khilafat is the highest spiritual value of Islam and as such is the mother of all Islamic values and is the key to the character and pattern of Islamic order of human existence.

Divine Attributes

'Allah' is 'Ism-i-Zat' or personal name of the Deity of Al-Quran. The universe and every thing in the universe is finite but Allah is infinite. Allah is infinite not in space time sense but in the sense that He has infinite potentialities. He can create for himself any attribute at will. The finite cannot apprehend, comprehend or conceive the infinite. So man, in fact, nothing in creation can have a comprehensive idea of Allah, the person of the Deity. We have it in Al Quran. 'Thou shalt never see me.' Allah reveals to man not His person but some of His attributes in His creation and these attributes are such as are necessary for the creation, sustenance and evolution of the universe. In the creation there are signs which prove the existence of Allah. I can hardly resist the temptation of quoting from Al-Quran some wonderful and sublime poetry-in-prose which lifts a thinking mind to its highest elements: "Behold, in the creation of the heavens and earth, in the alteration of the night and the day, in the sailing of the ships through the oceans for the profit of mankind in rain which God

sends down from the skies and the life which He gives therewith to an earth that is dead, in the beasts of all kinds that he scatters through the earth, in the change of the winds and the clouds which they trail like their slave between the sky and the earth, indeed are signs for a people that are wise". A reflective mind when it looks around finds the attributes of Allah or the working of the will of Allah in His creation. He finds them not only in the flowers and in the trees but also in the affairs of man—in the rise, decline and fall of nations. Al-Quran mentions ninety-nine attributes of Allah. These attributes are reflected in the creation and man in his reflected glory has these attributes and each of these attributes is a value which makes and negation of which mars his destiny. Allah created man in the best of moulds with boundless possibilities and he has been gifted with divine attributes. The Holy Prophet of Islam enjoins, "Adorn yourself with divine attributes". Of the ninety-nine attributes of Allah 'Al Rab' is the basic and the remaining ninety-eight are but necessary compliments to it. In the opening verse of 'Al Fatiha' Allah introduces Himself to His creatures as the 'Rab' of the universe.

'Al-Rab'

The Arabic term 'Rab' has no English equivalent. The English 'Lord' is no substitute for the Arabic 'Rab'. Basic contents of the term 'Rab' are the attributes of creation, sustenance and evolution of the universe. 'Al-Rab' is, therefore, creator, sustainer and evolver of the universe. Man is not the creator of anything when creation means creation of something out of nothing but he can determine the manner of his own sustenance and evolution. Every philosophy of life has a distinct pattern of its own for the solution of problems of mans sustenance and evolution. Problems of life like food, shelter, clothes, education

and health are common everywhere in the world. The conflict between a philosophy and a philosophy, and ideology and an ideology and a way of life and a way of life lies not in these problems but in the manner of solving these problems. Islam like any other ideology has its own pattern of solution of problems of life. The Islamic pattern or the way of 'Al-Rab' is made manifest in nature and revealed in 'Al-Quran'; this in the terminology of Islam is known as 'Rabbiyat'.

Rabbiyat

Rabbiyat or Divine way of sustenance and evolution of His creatures has five basic characteristics. First, Allah bestows on His creatures favours without expectation of any return from them. Persons who inspite of what they profess have subconscious inclination towards anthropomorphism think that Allah is affected this way or that by gratitude or ingratitude of His creatures. We have it in Al-Quran that Allah is above all wants and that whatever He enjoins upon man is in the best interest of man himself. If man obeys Allah he benefits himself and if he does not he injures himself. Secondly, Allah gives to His creatures as free gifts things which are necessary for their sustenance and, in fact, without which they cannot exist for a moment and things which they cannot produce by their efforts. These, in the terminology of economics are known as free gifts of nature. Revealed knowledge, like sunshine, air and water, is a gift of this category. Thirdly, Allah anticipates His creatures' needs and provides means of their satisfaction before they actually need them; He provides milk in the mother's breast before a child is born. Fourthly, free gifts of Allah are universal. Here Allah does not make any discrimination between the good and the bad, the virtuous and the vicious and believers and rejectors of faith. These four characteristics of Rabbiyat are the

contents of divine attribute Al-Rahman. Fifthly, as, 'Al-Rahman' Allah administers justice seasoned with mercy. One who makes good use of Allah's beneficence is rewarded and one who does not is punished; reward means benefits to one's own self and punishment is injury. According to this principle of Rabbiyat every individual receives what he earns. As to creation the creative process of Al-Rab is perfect and so, things created have the potentiality of attaining their highest destiny. Rabbiyat or the Divine process of creation, sustenance and evolution is the substance of Khilafat.

Khilafat

Some think man is Khalifat-Ullah or vicegerent of Allah. This erroneous concept of Khilafat comes from a gross misinterpretation of the Quranic Verse, 'Your Rab said to His Angels, I am sending a vicegerent on earth'. They equate an *Ism-i-Sifat* or an attributive name of the Deity with Allah, the *Ism-i-Zat* or the personal name of the Deity. Man is not the vicegerent of Allah; he is the vicegerent of Allah's Sifat or attribute of Rabbiyat. This is the significance of the use of Allah's attributive name Al-Rab instead of His personal name, Allah in the verse, 'Your Rab said, I am sending my vicegerent on earth. Man has, therefore, been created by Allah as the vicegerent of Rabbiyat charged with the responsibility of sustaining his ownself and other creatures around him faithfully according to the principles of Rabbiyat, and faithful performance of this sublime duty is the true Ibadat or slavery of Allah and this is the meaning and significance of Islam which connotes unqualified submission to the will of Allah. Greatness of man either as an individual or as a nation depends on how he behaves. One is great when one's behaviour is consistent with the principles of Khilafat. On the contrary when man who has

been created in the best of moulds with boundless possibilities, worships his ego in utter disregard of his duties to others he makes himself 'Asfalussafelin' or the meanest of the mean. This is the secret of the rise and fall of nations. Pointing to this inevitable principle of justice of Al-Rab we have it in Al-Quran "We have made you vicegerent on earth after them to see how you behave".

Haqqul-ibad

Man has two-fold duties and obligations as Khalifa of Rabbiyat. These are duties to one's ownself and duties to others and these are commonly known as 'Haqqullah' or rights of Allah and 'Haqqul-ibad or rights of the slaves of Allah. Haqqullah is in fact Haqqun-nafs or rights of one's ownself for Allah is above all wants and needs no return from his creatures of His beneficence. When a believer falls prostrate before Allah in Salat or when he fasts in Ramadan he benefits himself and not Allah. The term Haqqullah or the rights of Allah is another creation of anthropomorphic ideas and as such, is a perversion of the teachings of Islam. Man has no right to do anything which is harmful either to his ownself or to others. It is a duty of every Muslim to care for the welfare of his ownself, members of his family under his charge, his relations and his neighbours. Faithful performance of this duty is not a charity but is a mere performance of a duty non-performance of which would be a sin and a crime. In Islam there is no such thing as charity; charity is the luxury of the rich. Haqqul-ibad is the sine-qua-non of social life in Islam, so much so that a believer is not permitted to have full meal leaving even a dog hungry. A Muslim has no right to appropriate his possessions exclusively for his own enjoyment or the members of his family. But others around him who may be needy are in their own right beneficiaries of his resources.

We have it in Al-Quran that accursed are the prayer-performers who are inimical to orphans, does not provide food to the needy and are indifferent to the welfare of their neighbours. Al-Quran tells us again that virtue lies not in turning one's face towards the East or towards the West but among other things, in giving one's wealth in love of Allah to kins, orphans, wayfarers, to those who ask and for liberation of slaves.

Sovereignty

Theory of sovereignty of Allah and the theory of Allah's ownership of material wealth are natural corollaries to the concept of Khilafat. Power and wealth do not belong to man either as an individual or as a nation. We have it in Al-Quran "To Allah belongs the dominion of the heavens and the earth." To repeat it, the human implication of sovereignty of Allah is that sovereignty or absolute power of moulding the destiny of man and adjusting human relations does not belong to man. He is not permitted to use power in a manner prejudicial to his ownself, to his nation or other creatures of Allah. In Islam anti-social and anti-humanitarian use of power for satisfying individual or national ego is a revolt against Allah. When the venerable Abu Baker entered upon the responsibility of moulding the destiny of his people as the Khalif or the vicegerent of Rabbayat he declared in his inaugural speech that he would be entitled to the obedience of his people so long as he obeyed Allah and His Prophet. In other words obedience to man in power is mandatory only when they use power as believers in faithful performance of their duties as Khalifs of Rabbayat. We have it in Al-Quran "O ye who believe, obey Allah and obey the Prophet and those in power amongst you." To sanction personal kingship the theory of divine right of kings was manufactured at Baghdad by a deliberately perverted interpretation of this verse of Al-Quran and of a well-known Hadis, "Sultans are the shadows of Allah". In interpreting this verse of Al-Quran the words 'O ye who

believe' are generally omitted purposefully to interpret the words, 'those who are in power amongst you' to mean any person who may be in power without any reservation. Sultans are shadows of Allah, in the sense that the Sultans must behave as representatives of Allah's 'Rabbiyat' as faithfully as a shadow represents its substance. Ridiculously enough even a man like Jahangir, the Mughal who had little or nothing to do with Islam and who would seldom be found free from the influence of intoxicating liquors and opium, would be addressed as 'Zilullah' or the shadow of Allah. The theory of sovereignty of Allah and the consequent negation of sovereignty of man is the starting point of political philosophy of Islam. Two things naturally follow from the theory of divine sovereignty. These are equality before law or the rule of law and limitations of man's power of legislation.

The Rule of Law

The Greeks and the Romans gave the world Law, but Islam gave Law and rule of Law. The law of nature is respecter of no person. Fire burns. If the mightiest of the mighty introduces his finger into fire it will burn precisely in the same manner as would burn the finger of the humblest of the humble, if introduced into it. In Islam none is immune from the operation of law in the name of dignity of the State or public interest. It is reported that the Holy Prophet of Islam declared that he would cut even his daughter Fatema's hand if she committed theft. Umar, the Great and the venerable Ali had to appear before a Court of justice on the complaint of some humble citizens of the Khilafat. The principle of the rule of law was so deep-rooted in Muslim societies that even during the days of personal kingship the Abbaside Sultan of Baghdad, Al-Mansoor the arrogant had to appear before one of his courts to answer charges levelled

against him by some camel-drivers. The ideal of the rule of law is the corner stone of Islamic justice.

Legislation

Khilafat limits and restricts man's power of legislation in so far as it affects man's biological, moral and spiritual being and becoming. Man as the vicegerent of 'Rabbiyat' has been gifted with creative genius. Man creates, but he does not create something out of nothing; he manufactures out of pre-existing stuff new forms and types. Poultry experts tell us that indian jungle fowls are the origin of all breeds of fowls of the world. Man by artificial feeding, breeding, and rearing has manufactured Orpington, the beautiful English fowl. However attractive this beautiful breed of fowl may appear to man, it is indeed a miserable creature; it cannot survive for a moment if left to itself. The jungle fowl without the care and attention of poultry experts finds its own food, defends itself against its enemies and survives through ages. Man does not manufacture only fowls, dogs and horses, but in his vanity he also manufactures new types of humanity. The philosophy of Nietzsche created the fascist humanity of Hitler and Mussolini and the philosophy of Karl Marx has created the red humanity of Russia and China. Consequences of this type of human enterprise are too well-known to need any comment. It does not matter much if there is a legislation directing the people to keep to the left or to right when moving in streets; but for a legislation affecting biological, moral and spiritual entity of man, divine guidance and expert scientific knowledge are necessary. In this sphere of law reckless legislation by counting noses in a House of Parliament would be fatal. True knowledge is the knowledge of one's own ignorance. The vain glory of achievements of science is well-exposed by great scientist Newton's famous

words, "We are gathering pebbles on the sea-shore while the vast ocean of knowledge still lies unexplored". The scientists of Russia in their vanity declared that incest was a bourgeois sentiment with the result that Russian law made marriage between a son and a mother lawful. Little knowledge is dangerous. After two decades of bitter experience they had to retreat and now there are some eight degrees of prohibition recognised by the Russian law. In Islam morality and law tend to coincide. Any act harmful either to the doer or to others is immoral, and this is also the first principle of legislation in Islam.

Ownership of Wealth

Ownership is a legal term and it means absolute right to the enjoyment and disposal of one's material possessions. We have it in Al-Quran, "To Allah belongs all that is in the heavens and the earth," This negates man's ownership of material wealth either as an individual or as a nation. Man must possess wealth not as its owner but as a trust for his own benefit and for the benefit of others around him. A Muslim is permitted to enjoy the benefit of his material possessions but without any attachment to it. The favourite laissez-faire theory of the West recognises absolute private ownership and sanctions unbridled right to earning and spending in the name of efficiency and freedom of contract. It does not require much intuition to see that anti-social and anti-humanitarian use of power and wealth is the mother of all ills. Islam does not minimise the role of an individual in the making of man, but vigilantly guards against anti-social and anti-humanitarian use of freedom and efficiency; it values freedom but not licence. Thus Islam gives impetus to individual efforts but only so far as it is consistent with the common weal.

Individualism

Individualism in economics means private ownership of individuals. During the great famine of Bengal in 1942 starving men and women lay dead in front of palaces and mansions of the rich while within the palaces the tables of the rich groaned under the pressure of delicious food. Why was this ghastly phenomenon possible? The answer is obvious. It was the inevitable consequence of the concept of private ownership. The owners of the palaces thought that they had absolute right to the enjoyment of their possessions to the exclusion of others. Socialism is the creation of this attitude towards wealth and as such it is the historical anti-thesis of individualism.

Socialism

There is no such thing as socialism in Islam; Islamic Socialism is a contradiction in terms. Socialism is social ownership of wealth as distinct from and opposed to individual ownership. A nation is but an individual in the comity of nations. Socialism, therefore, is individualism writ large and contains within its womb all the ills of individualism in colossal proportions. Individualism exploits individuals and socialism is a weapon in the hands of the powerful nations for the ruthless exploitation of the weaker nations of the world. During the great famine in Bengal men and women died of starvation in thousands; parents sold their children and women bartered their honour for a morsel of food. There was a bumper crop of wheat in America and Russia, America dumped their surplus wheat into the depths of the Atlantic in order to screw up margin of profit of her wheat kings. Russia utilised their surplus wheat as fuel for their furnace depriving not only the starving millions of Bengal but also depriving other creatures of Allah like insects and birds of their natural right to draw their sustenance from the fruits of the

fair earth. Why was this possible? The answer is equally obvious; this was the natural consequence of socialism. America and Russia thought that they had absolute right to deal with their resources in any manner they thought was conducive to their national interest. Islam like a double-edged sword cuts both individualism and socialism and strikes a synthesis of the two opposites. Economic order of Islam is universalism.

Universalism

Economic universalism is the pragmatic value of Divine ownership of all that lies in the heavens and the earth and of the concept of universal brotherhood of man. It means that every creature of Allah has a natural right to draw its sustenance from the fruit of the mother earth. We have it in al-Quran, "And He spread the earth for all creatures; in it there are fruits and date-palms having spathes and also corn with stalks and sweet smell, which of the bounties of Allah will ye deny?" The earth was not spread only for the enjoyment of man to the exclusion of other creatures of Allah and far less for anti-social and anti humanitarian enjoyment of the fortunately circumstanced. Every living organism needs a specific space for its bare existence and this may be called its space-ratio. In the case of man this space-ratio shrinks with advancement of civilisation. Possibly a cave-man or a tree-man needed 10 square miles for spontaneous supply of his sustenance and a civilised man in the 2nd half of the 20th century needs 10 square yards. Nevertheless, at a given moment and in a given society man has a fixed space-ratio of his own. Soil does not tolerate a surplus population and it throws off its surplus. If the surplus thrown off finds space elsewhere it survives but if it does not, it is destroyed by war if the country of its origin is strong and advanced like Germany and by famine and pestilence if the country is weak and backward like Bengal

of 1942. This is the inevitable law of the economy of nature. War can never cease so long as economic individualism and socialism are not replaced by economic universalism of Islam. An order of human existence of abiding peace, prosperity and progress must open the frontiers of all territories and give legal rights to every man to earn his bread in the sweat of his brow in any part of the earth. Science has for everyday business of life very nearly conquered time and space with the result that no nation in the ocean of humanity can exist today like an island and feedly while other parts of the world burn. In modern age of advanced science humanity as a whole must sink or swim together. Bitter experience of postwar years has taught us that 'rule of law must be made as normal in international affairs as it is in domestic life and that no nation has a right to appropriate its resources exclusive for its own benefit'. This is universalism. The crown of glory of our century goes to that nation or family of nations which shall make sincere and earnest efforts to materialise in letter and in spirit the ideal of universalism and universal brotherhood of Islam.

Equality of man

The basic social value of Islam is the concept of the equality of man. In Islam the social status of a man is not determined by his self-acquired or inherited power and wealth but by his personal qualities and by his contribution to social welfare. In Islam an efficient and honest cobbler is superior to an inefficient and dishonest Sultan. We have it in Al-Quran, "Verily, the most honourable of you in the sight of God is the most righteous of you." (Surah-Al-Hujurat, verse-13). Equality, however, does not mean equality of ability; it means equality of opportunity. He who has the potentiality of a Tansen or of a Beethoven given proper opportunity may become immortal but if he is forced to

work in an Iron and Steel factory manufacturing hammers and sickles he would find his place in the dustbin of time. In this sense men and women are equal. In the creation the role of the male and the female is not identical. The body, mind and intellect of the male and the female have been designed according to their respective role in creation. If a male transgresses into the orbit of the female or if a female enter the orbit of the male both of them shall be unsexed and shall ruin their destiny and make themselves the lowest of the low.

Culture

Art and literature are not culture; they are media of culture. Rabindranath Tagore through the medium of Bengali literature preached the philosophy of the Upanishad and the Communists utilised the same literature for preaching Historical Materialism and again, through the medium of art of dancing Uday Sankar, the famous Indian artist preaches the culture of ancient India and Bulbul, the famous artist of East Pakistan utilised the same art for depicting Sufism of Persia. Culture is the development of the faculties of man and its manifestation in his behaviour, and in his environment Islamic culture must therefore reflect Islamic values. In the name of art and culture Islam does not encourage vulgar music and dance and in fact, anything derogatory to the elevation of man.

Social Reconstruction

Every system of law presupposes a corresponding social order. A law, a custom or a value however sound and progressive, cannot be implemented in a social environment uncongenial to it. For instance, the 'British rule of law' the best of its kind in the modern world cannot be implemented in Soviet Russia and likewise the property laws of Russia cannot be grafted into

capitalist England. So it is with Islamic dispensations. For Islamization of a society, not a patch work but a complete revolution in thinking, feeling and action is necessary. In achieving this end the role of the state is paramount. The state with all its component elements must march in the grim battle of life towards this goal as a disciplined army. Individuals by their behaviour, the society by its perpetual vigilance over the activities of its institutions, political, economic and cultural and the state by its dispensations and by its dealings with other nations of the world must create 'Darul Islam' or an environment congenial to spontaneous growth and development of Islamic values.

ISLAM AND ECONOMIC PROBLEMS

The world of today has made phenomenal material progress; they have shot artificial satellites in space. But, World War the first, World War the second, and horrible dreams of a world war the third with booming guns and flying rockets unmistakably point out that there is something rotten at the very base and bottom of Western civilisation. Matter is neutral; it is neither good nor bad. A sharp steel or nuclear energy, in the hands of a people having a high standard of sense of morality—individual and national—is a blessing. This, in the hands of despots, is a curse. Material progress cannot bring real peace, prosperity and security of existence, if moral progress be not at par with material progress. For realisation of this, moral re-armament is already afoot in Western lands. As a practical guide to human behaviour, Al-Quran lays the greatest emphasis on moral education.

Problems of life are universal. Food, clothes, shelter, education and health are problems of all countries and of all peoples. But all the differences between one school of thought and another arise in the method of their solution. Every ideology has a mental and intellectual prism through which it observes and apprehends movements of the cosmic universe. So it is with Islam. Islam has its own outlook on life and living. This outlook determines its approach and solution of problems of life.

To a believer in Islam, Allah is not a metaphysical speculation. He believes that Allah is the Living, the Self-subsisting and the

Eternal. He believes that Allah is the Creator, the Sustainer and the Evolver of the Universe. He believes that Allah has sent man on earth as the vicegerent of His attributes of creation, sustenance and evolution. He believes that the purpose of his creation is to sustain all creatures of the earth according to the Divine principles of sustenance made manifest in nature, in Al-Quran, and in the precepts and examples of the Holy Prophet (peace be on him). He believes that service to all creatures-the human and the non-human-is true service or worship of Allah.

The term, 'Khilafat, or vicegerency indicates the character of an Islamic State. An Islamic State is, therefore, a welfare state. Its responsibility is to promote moral and material welfare of its citizens. It holds and controls material resources of its territory as a trustee; its function is to sustain the people and not to rule them. Obligation of the citizens of an Islamic State is to work hard with honesty and efficiency, and their right is to get from the State happy and prosperous existence. Economic order of an Islamic State must necessarily be of a pattern which, in its very nature, will provide work and wages to every man and woman with justice and equity. Islam does not encourage idle and parasitic existence. Any economic order which gives scope and opportunity the growth of a privileged class of human parasites and blood suckers is not Islamic.

Divine ownership of material wealth of the Universe is the corner-stone of Islamic economics. The theory of Divine ownership negates the rights of man to ownership of his material possessions either as an individual or as a nation. Ownership means absolute right of use and abuse. Capitalism recognises private ownership of individuals. Their favourite 'laissez fair' theory sanctions absolute freedom of use and abuse of one's material possessions according to one's own discretion to the exclusion of others. Socialism is social ownership of wealth as opposed to private ownership of individuals. Islam negates both

and teaches economic universalism. This is, in concrete terms, the connotation of the theory of Divine ownership. Socialism is individualism writ large. If private ownership of individuals be a means of exploitation of weaker individuals, social ownership is a powerful means of exploitation of weaker nations of the world. Never before our age, it was so apparent as it is now that social or national ownership is a menace to world peace. Nations are about individuals in the comity of nations, and a nation behaves precisely in the same manner in their dealings with other nations as individuals behave in their dealings with other individuals in a given society. All the ills of the world, its devastating wars and anti-humanitarian use of science, are logical consequences of national ownership. Islam does not lose sight of it, and restricts man's rights and freedom of his dealings with his material possessions, not only keeping in view the general welfare of the entire human species, but also of all creatures who draw sustenance from the resources of the earth. In the sonorous and ecstatic rhythms of the verses of Al-Rahman, Al-Quran categorically declares, 'The earth, He spread it for all creatures'. Man has been given the right to the enjoyment of the fruits of the earth by the sweat of his brow along with all other creatures, provided he maintains balance with justice. and does not exceed limits. This prohibits anti-social and anti humanitarian use of material resources.

Al-Quran severely condemns hoarding and accumulation of wealth. This is the second fundamental of the economic dispensation of Islam. We have it in Al-Quran, "Woe to those who pileth up wealth and layeth it by. thinking that his wealth would make him last for ever! By no means! He will be sure to be thrown into that which breaks to pieces. And what will explain to thee that which breaks to pieces? It is the fire of God kindled to a blaze. That which doth mount right to the Hearts." History of rise and fall of nations of the world bears testimony

to this Eternal Truth. Incentive to hoarding and accumulation for one's own security and for the security of one's progenies is natural in a social order which permits and encourages anti-social rivalry in wordly increase in the name of efficiency and freedom of contract. They lose sight of the fact that maximum opportunity to develop individual efficiency to each and all can be guaranteed only by reasonable restrictions of individual freedom for the paramount need of maintaining social harmony. In an economic order of exercise which guarantees work and wages to all, according to their taste and capacity, provides free sustenance to the old and the invalid, and cares for the orphan, incentive for hoarding is not necessary. Some are of opinion that hoarding and accumulation in the verses of Al-Quran means hoarding without payment of Zakat. This is a legal fiction deliberately manufactured by the Pharisees of the courts of the Sultans of the Umayyad and abbasid dynasties of Damascus and Baghdad. These are the people who manufactured the Divine Right of king to provide sanction to despotism of their imperial patrons by deliberately perverted interpretation of a Hadith, 'Sultans are the shadows of Allah on earth' which, in fact, enjoins upon the authorities of a state to function according to the desire of Providence as faithfully as a shadow represents its origin. Zakat is a tax on assets; but it is not the only obligatory payment out of one's fortune. Al-Quran prohibits fond attachment to material wealth and makes it incumbent to spend one's fortune for the welfare of others. In no uncertain terms Al-Quran tells us, 'It is no righteousness that yet turn your faces towards east or west; but righteousness is to believe in God and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance out of love for Him, for your kin, for orphans, for the needy, for the way-farer, for those who ask, and for the ransom of slaves; to be steadfast in prayer and to pay Zakat.' Charity, as we understand it, a luxury

for the rich, has no place in Islam. The Quranic term 'Sadaquah,' which is mis-translated as charity, is derived from a root which means Truth. Sadaquah is a payment which brings true or real benefit both to the giver and the receiver; payment of sadaquah is an act of necessary virtue, and withholding it is an injury or sin. Al-Quran commands, "O ye who believe! spend out of the bounties we have provided for you, before the Day comes when no bargaining will avail, nor friendship, nor intercession. Those who reject faith, they are wrong-doers." Some are of opinion that the institution of Zakat and the law of inheritance presuppose sanction to accumulation of wealth. One is free to deceive oneself in any manner one pleases, but facts are otherwise. Islam prescribes ways and means of honest earning, and ways and means as to how it should be spent. Like dishonest and antisocial earning, use of wealth in a manner prejudicial to the welfare of one's ownself or of others is unlawful. It is difficult for an honest and decent Muslim to have any substantial bank balance. If, after faithful compliance with the injunctions of Islam, one is able to make a little saving, regular payments of Zakat gradually evaporates it and if anything remains after death, by a stroke of law of inheritance it is completely disintegrated. The law of inheritance and the institution of Zakat are powerful and effective measures for disintegration of wealth.

Agriculture, industry, trade and commerce are the main features of a nation's economy. For the welfare of a people agriculture is essential. But Holy Prophet of Islam warns that a people solely devoted to and depending on agriculture is not capable of great achievements. This does not mean any preference of industry and commerce to agriculture. It means that a nation, after having harnessed all its resources to fully develop its agriculture, must also devote to industry, trade and commerce. Islam, the gospel of justice and equality, does not measure the prosperity of a

country by the overflowing luxury of its city life which does not reflect the actual living conditions and standard of living of its people, but by the amenities of life and the standard of development of human values of its toiling masses. During the glorious Caliphate, life of the capital city of Medina was in perfect harmony with the everyday life of the people of the remotest parts of the Caliphate. Its agriculture, industry, trade and commerce were vigilantly conducted in a spirit of service to its people. In order that a state may style itself with some justification as an Islamic Republic, it must formulate and faithfully execute its policy of agriculture; industry, trade and commerce for a harmonious and progressive welfare of its people and a scheme conducive to the fulfilment of this end, is Islamic.

Land is the source of food and raw materials for manufacture of other material needs of man. To derive the fullest measure of rights and opportunities man has to draw from land his sustenance by the sweat of his brow. Leaving lands barren and un-harnessed is forbidden in Islam. One who cultivates the land has a better title to it. The Holy Prophet allotted a piece of land to Hazrat Belal. During the Caliphate of Al-Farooq, it was found that Hazrat Belal put under cultivation half of the plot and left the other half fallow. The Caliph took away the fallow land from Hazrat Belal and allotted it to one who had no land. When the Muslim Arabs conquered Persia, Iraq, Yemen and Egypt, the Arab soldiers demanded that the lands of the conquered countries, according to traditional canons of war, should be allotted to them. Caliph Umar the Great disagreed. To decide the issue, a representative conference of the caliphate was convened at Medina. After a three-day session it was ultimately decided that lands should remain in possession of the tillers of the soil of the conquered countries. Land laws and land administration of an Islamic country should be so patterned that it may ensure

maximum production and provide employment and occupation to a maximum number of men and women who can be usefully employed on land. Any scheme which provides opportunity to leave land in the hands of idle and inefficient proprietors, free to manage or mismanage his lands according to his discretion, is un-Islamic. In a modern Islamic State, it must be the function and responsibility of the State to see that there is a planned production and distribution of the fruits of the soil necessary for sustenance of the nation as a whole.

Material progress of a nation is measured by the progress of its industry. Superiority of the West over the backward countries of the East is due to phenomenal progress of Western industries. Islam gives impetus to industry. But consistent with the general outlook and spirit of Islam, industry should be devoted to production of commodities necessary for harmonious and progressive raising of standard of living of the people. Production of luxuries is inconsistent with, and repugnant to the spirit of Islam. An automobile, a radio set, a telephone and even a refrigerator in the brisk and busy world of today, may be considered a necessity; but transparent nylon for aggressive display of beauty is an unnecessary luxury. Industry is a powerful weapon of exploitation ever since the invention of steam power which revolutionised the mode of production. Powerful nations of the West have been persistently exploiting weaker nations of the world using, where necessary, force and violence for providing luxurious and parasitic existence to their privileged classes at the cost of their own peoples. In an Islamic state, its industry must be an unqualified blessing to its own people and to the people of other countries. Manufacture of commodities, use of which may be harmful to the consumers, must be prohibited. As in the case of agriculture, industrial enterprises of an Islamic country should be conducted according to a well-conceived plan having potentiality to provide

employment and occupation to a maximum number of the men and women, who can be usefully utilised for development of industry.

The problem of labour is inseparably linked up with the problems of industry. In Islam, labour enjoys a high dignity. From Hazrat Abu Hurairah, it is reported that Holy prophet said, "Allah did not raise a Prophet but he pastured goats." The Holy Prophet of Arabia, (Peace be upon him) the highest dignitary in Islam, used to pasture goats in Mecca for some carats. The Holy Prophet directed that a labour should be paid his wages before his sweat dried up. In Islam, every vocation is honourable, provided it is pursued with honesty and efficiency. In an Islamic society, social status of a man is not determined by his vocation, but by his personal qualities and his actual contributions to social welfare. An honest and efficient cobbler is more honourable than a dishonest and inefficient Sultan. Islam stands for justice and fair-play and condemns bargaining. In terms of modern economics, labour in an Islamic state is permitted to organise trade-unions for securing their just dues, but not for collective bargaining. The employer is not permitted to take any advantage out of adverse circumstances of their employees. The employers and the employees must not be left to themselves to settle terms and conditions of employment, but the State should set up an efficient machinery to keep perpetual vigilance over the attitude and behaviour of the employees and of the employers. During the days of pristine glory of Islam, disputes between the employer and employee would always be referred to, and adjudicated by the Holy Prophet, and after him, by the faithful Caliphs of Islam. Here, a pertinent question may be asked why Al-Quran did not outright abolish the institution of slavery. Repeatedly in the verses Al-Quran characterised liberation of slaves as an act of virtue. The Holy Prophet liberated all his slaves. Al-Quran enjoined upon the believers to extend to their

slaves all the material privileges enjoyed by free men. All these unmistakably point out that ultimate emancipation of the slaves was the ideal of Islam. The fundamentals of Islam were implemented in life as best as they could be in the context of the then prevailing mode of production and conditions of living. Al Quran was revealed in an age when the institution of slavery was an indispensable part of the then prevailing mode of production. Slavery could not be abolished until a new mode of production favourable to emancipation of slaves appeared. However much one might have had compassion for animals, horses and bullocks could not be taken out of the plough until tractors were invented. All that was possible was to adopt and enforce measures for prevention of cruelty to animals. Time has now come when we can even prohibit use of animals as beasts of burden. Invention of steam power radically changed the mode of production and thus created circumstances favourable for abolition of the institution of slavery. It fell on the lot of President Abraham Lincoln, the honour and privilege of implementing the ideal of Islam.

The Holy Prophet Muhammad (peace and blessings of Allah be on him) said, "A truthful and honest merchant is with the prophets." Dishonesty and corruption in trade and commerce vitiate and ultimately destroy effects of a carefully planned and conducted agriculture and industry of a country. Islam demands the highest truthfulness and honesty in trade and commerce and makes all dishonest earning in trade unlawful. The Quranic verse, "We have made buying and selling lawful and interest unlawful," is the basic principle of islamic trade and commerce. Some interpret the Arabic word 'Riba' as usury or interest at an exorbitant and oppressive rate. This interpretation flows from obsessions of Capitalist Banking system. Interest is a predetermined fixed share of capital as a distinct agent of production in the distribution of national dividend. Islam denies

this share to capital and prohibits interest without any qualification or reservation. How this fundamental of Islamic trade and commerce can be actually implemented is a matter for experienced scholars and students of political economy to tell. No speculation is permitted in Islam. A forward sale is permitted only when the quality, quantity, price and the time of delivery are definitely fixed. Hazrat Ibne-Abbas reports that the Holy Prophet said, "He who pays in advance for a commodity, he should do it for a specified measure and a definite weight to be delivered at a fixed time." It is enjoined that all the business transactions should be conducted above board so that there may not be any scope for fraud or misrepresentation. Neither the seller nor the buyer is permitted to take undue advantage of the other in their business dealings. Hoarding and withholding necessities of life from the consumers in the expectation of rise in prices or to create artificial scarcity is unlawful. Food is the most vital of all necessities of life and so hoarding of food-grains is specifically forbidden. The Holy Prophet said, "Whosoever withhold cereals that they may become scarce a double set of moral principles one for the individual and another for the nation—an Islamic State must maintain the same principle of truthfulness, honesty and the same spirit of service to humanity in their business dealings with foreign nations. If a nation has any surplus, Islam does not permit it to withhold its surplus from other nations who needed it, or to bargain with them taking undue advantage of their adverse circumstances or to attach any string, political, cultural or otherwise, in their commercial dealings with foreign countries. At a time when Bengal suffered a severe famine and the people of undivided Bengal died of starvation of millions during the years 1942-43, the vanguards of material progress, the United States of America dumped their surplus wheat into the depths of the atlantic with a view to screw up margin of profits of their wheat kings, and the

Union of Soviet Socialist Republics of Russia utilised their surplus wheat as fuel for their furnace, depriving not only starving millions of other countries, but also other creatures of the earth, of their natural right to food. The messenger of Allah, (peace and blessing of Allah be on him) said, "A prostitute was forgiven-she passed by a dog, panting with its tongue out on the top of a well containing water almost dying with thirst; to she took off her boot and tied it to her head-covering and drew forth water for it; she was forgiven on account of this." In reply to a question, "Is there a reward for us doing good to the beast?" The Holy Prophet of Islam, who was sent as a blessing to all the worlds, said, "In every animal having a liver fresh with life, there is a reward." A Muslim is not permitted to have a full meal leaving a dog hungry.

MUSLIM VIEW OF THE FAMILY AND THE PLACE OF WOMEN IN ISLAMIC SOCIETY

A law, a regulation, an injunction or a prescription presupposes a social order compatible with it. An ideal however sound and progressive, can never be adopted in a society incompatible with it. For instance, the British Rule of Law cannot be implemented in Soviet Russia and the Soviet Law of regimentation cannot be grafted into a democratic country. So it is with Islam. Laws, regulations, injunctions and prescriptions of Al-Quran must be construed, interpreted and judged in the context of the social order Al-Quran contemplates.

Al-Quran, the holy book of Allah, does not arbitrarily confer any favour on any or deprive one of one's nature as it is and on the fundamentals of human nature prescribes a social order congenial to his natural evolution. When one says that a cow has two horns one does not give a pair of horns to a cow and again when one says a monkey has not born one does not take away any horn from the monkey that he naturally possesses. Whether a hornless cow or a horned monkey could be better should better rest in the realm idle speculation.

A thing is good when it fulfils its purpose of creation well, a pitcher is good when it holds water but a pitcher with a big hole at bottom is bad however much artistic excellence it may display. So it is with men and women. A woman is good when she is within her orbit just the same as a man is good so long as he is

within his own orbit. The role of the man and the woman in creation is not identical. Providence has in His infinite wisdom patterned the body, the mind and the intellect of men and women in a way that they may be efficient in fulfilling admirably well the purpose of their creation. But if a man transgresses into the orbit of the woman and a woman enters the orbit of the man both of them shall be unsexed and make themselves the lowest of the low.

Capitalism in the trail of its necessary and consequential ills has virtually destroyed the family and has reduced it to a mere economic unit and has also reduced it to its minimum consisting of the man, the wife and their minor children; it has sapped all values of the family except its values material. In Islam the family is not merely an economic unit but it is an institution for basic culture of all human values—spiritual, moral, intellectual, social and even political. Throughout the course of social evolution the family has retained its status as the basic unit of man's social existence and it shall continue to enjoy the same status even if and when the human race becomes one nation as is contemplated in the Quranic verse. "Man is not created except as one nation." It does not require much intuition to see that if there is no peace and happiness in the family there cannot be peace and happiness for man either as an individual, as a nation or as a member of one human nation. It is obvious that the whole can not be good if its component units be bad. Islam, therefore, uncompromisingly condemns anything which has a natural tendency to disturb and damage purity, integrity, peace and prosperity of the family.

The Man and the Woman

We have it in Al-Quran, "Men have a degree above them (Woman)" in Sura Baqarah verse 228 and again "men have a

standing over women because Allah has given the one more than the other" in Sura, Nisa, verse 34. These are matter of fact statements like 'a cow has two horns' and 'a monkey has no horn'. A seeker after truth must have the honesty and courage of accepting truth as such irrespective of whether it appears pleasant or unpleasant. That men have a standing over women is a hard reality. It is so, if not for anything else, at least for their physical superiority over women. Al-Quran recognises it and takes all conceivable steps to see that men do not take undue advantage of their natural superiority over women. In fact, all Quranic regulations adjusting relations between the two sexes are directed to this end. Wherever there is a right of men over women there is a corresponding right of women over men. If men have the right to the obedience of women, women have the right to their maintenance with dignity and honour.

Polygamy

Sex is a contrivance for procreation. In the natural course a woman should take two years and a half to produce a healthy child if the period of lactation be taken into consideration. The male sex can fecundate a number of females in twenty four hours; such is the potentiality of a male sex in the matter of procreation. Purpose of sex is procreation and emotion in sex is but incidental. Too much indulgence in sex emotion invariably leads to horrible sex perversion just as the other way sex starvation does. A woman should have a natural craving for sex only when she is physically fit for conceiving while her male counterpart has natural right to have sex relation as and when he is fit to fecundate a female; but for maintaining social justice, his natural rights have been curtailed. In fact restricted natural rights are social rights. Every way of life has its way of restricting natural right and of creating social right and obligations. Islam

does so in full recognition of the fundamental traits of human nature. It does not teach men and women to dance in the air by setting up unnatural and as such unreal ethics which invariably leads to perversion of nature. Polygamy in Islam does not, therefore, give man arbitrarily a right to have four wives but it restricts men's natural right to unrestricted polygamy. His natural right to marry countless wives is restricted to four and again to one only when justice cannot be done to more than one. Restricted polygamy of Islam, without least interference with women's natural right in sex does, on the one hand, give men reasonable indulgence to their sex potentiality and on the other hand, effectively checks sex perversion. Let it be repeated that sex is nature's contrivance for precreation and emotion in sex is but incidental. Those parts of a woman's body designed for bearing and rearing of children have in particular the greatest sex appeal to men, and women after a certain age lose their sex appeal when they lose their potentiality for procreation while men retain their potentiality till the end of their life. It must be noted here that Islamic morals can be implemented in an Islamic order of human existence. Capitalistic order of economic individualism discourages marriages and is indifferent to sex purity and honesty in sex; it encourages irresponsible extramarital sex relation for satisfaction of emotion and gives social blessings to prostitution both public and private. The terms 'husband' and 'wife' are replaced by the terms 'boy-friend' and 'girl-friend.' In this context a proper appreciation and implementation of Islamic sex morals are unthinkable.

Marriage Of Minor Girls

Law relating to marriage contracts of minor girls by the accredited guardians now prevalent in Muslim societies makes marriage contracts of minor girls by their guardians valid. The

minors, however, retain their rights to exercise their option of acquiescence after attaining puberty before their marriages are consummated, with an exception in favour of their fathers or fathers' fathers who are characterised as 'Wali-a-Jabir' or guardians of absolute authority. Thus when a minor girl is given in marriage by her father or in the absence of the father by her father's father, the marriage is irrevocable. These laws are, however, deduction from the general law of guardianship of minor's properties through Qias or analogy by Muslim jurists of the middle ages; they have no direct sancion in Al-Qur'an and Sunnah. That a legal guardian of a minor girl can make valid contract of marriage of the minor is sanctioned in Sunnah. Hazrat Ayesha Siddiqah was given in marriage to the Holy Prophet (peace be on him) by her father when she was a minor. But that a minor girl given in marriage by her father or father's father is irrevocable is but a conjecture. It will not be inconsistent with Al Qur'an and Sunnah if the option of puberty be extended to minor girls in all cases. It is not a sound analogy to apply the general law of guardianship of property in cases of marriage when it affects not merely the property of a girl but also her person, for minor girls are not chattels but persons with all human dignity. Since giving minors in marriage by their guardians is not obligatory, a law fixing the age of consent and prohibiting marriage of minors will not be incompatible with Islam. Fundamentals of Islam are constant but accident are variable with variation of social conditions. In these cases not 'Taqlid' or blind imitation of jurist of ages dead but 'Iztihad' is necessary.

Divorce

Of all things permitted in Islam divorce is the most abominable. It is in the category of necessary evils. Divorce before a child is

born is not of much consequence but divorce after children are born is a serious matter, for divorces in such circumstances has a very serious impact on the destiny of the children. Separation through divorces should come only when it must, to prevent a greater evil. Procedure in Al-Quran for divorce is not easy and speedy as it is in the opinion of some of the Muslim jurists. Decision for a divorce can be taken only when all possible steps for reconciliation have failed. A divorce when effected must be deliberate and not sentimental or emotional.

A woman has no unilateral right to divorce in the absence of prior agreement to that effect in the marriage contract. Marriage, in Islam, is not a sacrament but a social contract and if the woman has a stipulation to that effect in her marriage contract she has irrevocable right to divorce her husband. When a woman, in the absence of a stipulation like that, takes the initiative for divorce she can have it either through mutual consent on terms mutually agreed upon or through the judiciary on terms deemed fit and proper by it on grounds of cruelty and slander; gross neglect of matrimonial responsibilities amounts to cruelty. When the husband takes the initiative he has to discharge in full his matrimonial liabilities; the divorced wife gets in full her dower, her maintenance for a fixed period and maintenance for the period of lactation of her suckling baby if there is one. Thus, if the husband be honest or if there is easy and speedy social or legal procedure for realisation of the wife's dues, the man will think many times before deciding upon divorce and if he does so he will do so at a serious material inconvenience to himself. This justifies man's unilateral right to divorce. The law of divorce is very hard for men and liberal for women. Women have no material liability in the matter and they are free to marry again according to their free choice. Women are gifted with all the tender virtues in extreme measure, and as such they are extremely sentimental and emotional; their tender

feelings are necessary for efficient motherhood. If a woman has an inherent unilateral right to divorce she would exercise her right, more often than not, on trivial grounds; she would be swayed away by every ephemeral gust of emotion. Divorce, be it repeated, is the most abominable of all things permitted. Al Quran enjoins that all possible measures should be adopted for reconciliation, so much so that even when a wife is guilty of faithlessness the man is permitted to beat his wife as the last attempt for her correction and a possible reconciliation; beating a wife is bad but divorce is worse. We have it in Al-Quran "As to those women in whose party fear disloyalty in conduct, admonish them, refuse to share their beds, beat them; but if they return to obedience seek not against them means, for Allah is most high, great."

The Law Of Evidence

In Islamic Law of Evidence two women are equivalent to one man. While dealing with contracts in Sura Baqarah verse 282, Al-Quran says "And get two witnesses out of your own men and if there are not two men then one man and two women such as ye choose for witnesses, so that if one of them errs the other can remind her". Pleasant or unpleasant, the fact is that women are over-whelmingly emotional and as such are weaker in memory, weaker in proper appreciation of facts and weaker in presentation of facts without an alloy of emotion. When there is no other corroborative evidence, circumstantial or otherwise, the evidence of one man only is not deemed sufficient to prove or to disprove something; evidence of as many as four men is necessary to prove adultery and fornication, for the punishment in such cases is extremely severe. The provision for requiring two women witnesses for every man is not calculated to do injustice to women but to guarantee justice to all.

The Law Of Inheritance

In the law of Inheritance a woman has half of what her male counterpart gets. Islam does not encourage parasitic existence. Every able man and woman must work but strictly according to their respective ability remaining within natural confines of their respective orbits. Nevertheless, the responsibility for the maintenance of women rests with the male members of the family. Function of woman in this respect is active co-operation with their menfolk in building up a sound family economy. A woman's marriage dower is the first charge on the assets of her husband. She can realise her dower any time on demand. A woman after her husband's death can marry again and find a new home. The responsibility for the maintenance of children after their father's death devolves on the father's father if alive and on the paternal uncles if and when the grandfather is dead; the mother has no legal responsibility in the matter when male guardians are present. These circumstances abundantly justify a woman's half share in the Islamic Law of Inheritance.

Seclusion Of Women

As has been said before the family in an Islamic order of human existence is not merely an economic unit as it is in a capitalistic society, but it is a sacred institution for the basic culture of all the values that make all the difference between the human and the non-human. The family in Islam is a state within a state; the spirit of equality, fraternity, social justice and mutual co-operation is inculcated in the children in the family state; these writ large, bring to man all his happiness and help realisation of his boundless possibilities in his individual, social and universal existence. If the family is destroyed nothing remains. Man must, therefore, in these circumstances revert to animal life, may be a

civilised animal life. Of all things that destroy the family 'Zina' or extra-marital sex relation is the foremost. Islam, the philosophy of realism as it is, makes family purity the sine-quanon of man's social existence. This necessitates proper adjustments of relation between the two sexes. Men and women are for this purpose divided into two water-tight compartments, namely the 'Muharrum' or the 'Prohibited' and the 'Ghair-Muharrum' or the 'Non-prohibited.' The prohibited are those between whom matrimonial relation is prohibited and the non-prohibited are those between whom marriage is permitted. In Islam there are fourteen degrees of prohibition. Men and women of the prohibited category can mix freely with one another as here there is the least apprehension of sex crimes. Restrictions are imposed on free mixing of persons of the non-prohibited category; in this respect strangers have the same status as that of first cousins. These restrictions apply equally to men and women, as enjoined in sura 'Noor' in Al-Quran. What is forbidden is not free movements of women with decency and decorum but aggressive display of beauty throwing sex appeal in wanton disregard of all sense of decency. Seclusion of women within four walls is foreign to Islam. Muslim aristocracy learned this in the Rajputs of India just as today they are learning free mixing of sexes in mixed Night Clubs from the Western way of life.

The Family Laws

If the family laws of Islam be scrupulously observed every family would be a paradise on earth. But it is a hard reality that family laws of Islam are not observed anywhere in the world today. In the absence of positive law enforcing observance of family laws and in the absence of social discipline in this respect men take under advantage of their natural standing over women

and flout Quranic Laws with impunity. Islamisation of a society must necessarily begin with legislation for rigid observance of family laws of Islam. But here care must be taken that no right or obligation repugnant to Al-Quran and Sunnah is created. If family laws and morals are strictly observed women will reappear in the social life of man in their full glory.

Position of Women in Islam

A woman, in Islam, is not a chattel but a person with all its legal and social implications. She is known by her own name and not by her father's or her husband's name. Her person, property and honour are safe. In Islam a female child is not considered a curse and she in her father's home enjoys the same status as that of a boy; in her husband's home she is a household goddess. she is a legal heiress of her father, mother, husband and children. Her property does not merge with that of her husband. She has the freedom of disposal of her property as she likes. If she is married by her legal guardian when she is a minor or if she is married by force she can repudiate her marriage, in the first case by exercising her option of puberty when she is come of age and in the second case any time before the marriage is consummated. If she is maltreated by her husband she can use her right to divorce and in the absence of any stipulation in her marriage contract. She can secure a divorce from the judiciary with full compensation. In Islam slander of women is a heinous crime and the punishment for that is extremely severe. We have it in Al Quran in Sura 'Noor', verse 4, "And those who launch a charge against chaste women and produce not four witnesses flog them with eighty stripes and reject their evidence ever after, for such men are wicked transgressors". The Holy Prophet raised the honour of women heaven high when he said, "The paradise lies at the feet of the mother."

THE MI'RAJ

There are many things in heaven and earth than are dreamt of in Philosophy. The phenomenon of Mi'raj is one such things. Literally, the Arabic term Mi'raj means a ladder, an ascendance or an elevation. It is reported that the Holy Prophet of Arabia (Peace be on him) had a direct vision and apprehension of the Heavens and the earth, and of the mysterious working of the Will of Allah in the movements of the universe and in the affairs of man here and in the hereafter. It is ~~reported that~~ from Mecca he visited the sacred land of Jerusalem, and from there he was lifted to worlds, worlds beyond time and space. In other words, the Holy Prophet was blessed with direct experience of the truth of the teachings of Al-Quran. All these ~~happened~~ practically in no time. This night-journey of the Holy prophet, in the terminology of Islam, is known as Mi'raj. The exact date of Mi'raj is a matter of controversy, but it occurred some night at Mecca between the tenth and the thirteenth year of Revelation.

As to the nature of Mi'raj, there is difference of opinion amongst the early commentators. Some are of opinion that this night-journey was physical; others think it was spiritual. Al-Quran deals with the subject in chapters 17 and 53. According to Al-Quran, other Prophets before Muhammad (Peace be on him) had similar experience. In chapter 6, verse 75 Al-Quran states, "Thus did we show Abraham the kingdom of Heavens and the earth so that he might be of those who have certitude." Al-Quran, in the narration of this event, does not use the term Mi'raj. Al-Quran uses the terms "Isra" which means "journey by night", and "Ra-a" which means "seeing". The term Mi'raj has

been used by the biographers of the Holy Prophet. The root word "Araja", from which the term Mi'raj is derived, is used in Al-Quran for "ascendance of Angels", of Gabriel in particular, who does not possess a material body.

Mystic experience, generally known as religious experience, must of necessity be conveyed to a common man not initiated in mysticism through the medium of similes and metaphors, and interpretation of similes and metaphors evolves with the evolution of human knowledge. Modern Physics has made manifest the realities of things which, some years ago, were considered fantastic nonsense. Who would believe hundred years ago that the White House could have wings to fly round the globe, and the American President could be in direct and immediate communication with his Capital wherever he might be on land, sea or air? So it is with the phenomenon of Mi'raj. Discovery of telecommunications has set at rest the controversy as to whether the Mi'raj was physical or spiritual. It is now a simple matter of every day experience that one can see and hear things almost in no time from any distance, and for this, physical movement either of the knower or of the thing known is not necessary. In a way modern Physics transcends time and space. Listening into a Radio, one hears from the farthest and of the earth the clear sound of the Big-ben of London earlier than one who hears it standing at the foot of the tower. Now the only problem which calls for explanation is whether telecommunication is possible without the medium of material or mechanical appliances. That there is some such thing as esoteric or spiritual experience. Even an common man sometimes in vacant and pensive mood does realise this in a sudden brain-wave. So, it can be safely asserted that it will not be repugnant to reason if one concludes that the experience of Mi'raj was physical, but the means of acquiring the experience was spiritual.

HISTORY OF ISLAM

A nation is but an integration of its individuals. Ever since the creation of man, men come and men go. So it is with a nation. A nation like an individual is an organism and like an individual it has its birth, growth, decay and death. We have it in Al-Quran that there is death for every nation. According to the inevitable laws of nature, a nation, great or small, like an individual must necessarily pass through some biological stages of life. Like an individual a nation, great or small, must pass from its childhood to its youth, from youth to age and then meet death, the inevitable end. But there are individuals who live after their death. So it is with nations. There are nations that live centuries after their death. Good deeds or precepts and examples of good and honourable life of individuals or of nations live after their death and are not interred with their bones. The famous Greek philosopher and analytic thinker Socrates met his biological end centuries ago but he still lives and actively guides thoughts and actions of men. The Arab organism which was the fortunate cradle of Islam had its birth at Mecca, growth in Medina, decay in Damascus and death at Baghdad. The great Prophet of Arabia, the greatest specimen of human species, met his inevitable biological end and so did the Muslim Arabs, the wonderful nation he created as a perfect model of human conduct. But the precepts and examples of their sublime life passed on to the peoples of Europe as a precious legacy of Islam and formed the

basis of the progressive trends of modern civilization. Nations, which live after their death and actively contribute to the building of human destiny, reckoned in the category of great nations.

History of rise, decline and fall of great nations is not the history of rise, decline and fall of ideologies which made them great. History of rise, decline and fall of great nations is, in fact the history of assimilation and eventual renunciation of the ideals which made them great. So it is with Islam and Muslim nations. History of Muslim nations is, therefore, not history of Islam as such. Mr. Justice Ameer Ali, the reputed thinker and scholar, titled his book 'The History of Saracens' and not history of Islam. The American Historian Hitti titles his book the 'History of the Arabs' and not history of Islam. Decline and fall of nations occur according to inevitable laws of sociology. It is very unfortunate that the fall of Muslim nations is identified with the so called fall of Islam. Greece of today may have some position on the map of the world but she has no magnitude. But who can deny that the wisdom of Socrates, Plato and Aristotle still vigorously dominates thought and action of man even today? Why should it not also be so with Islam? Any nation which would even today accept the ideals of Islam in theory and in practice, will have the potentiality of being as great as any great nation of the world which lifted humanity from one stage to a higher stage of human evolution.

When a part of an organism separates from its parent organism and constitutes a new organism the former is said to have been begotten by the latter. Thus a new social organism is born when a part of a pre-existing social organism separates itself from its parent body and constitutes a new organism. This happens mainly due to three distinct reasons, namely, natural catastrophe, struggle for economic survival and ideology. Social solidarity is the life of a social organism and so long as this exists a society lives and when it disappears a society meets its death. In case of

an ideological nation its social solidarity is based on the ideology which creates it. With gradual renunciation of the ideology social solidarity progressively deteriorates and ultimately disappears. A small microscopic part of pre Islamic Arab social organism separated itself from its parent body under the leadership of the Holy Prophet of Islam by accepting the ideology of Islam. This tiny new-born ideological baby by gradual assimilation of the ideals of Islam grew into a vigorous youth of an Islamic social organism. It is inherent in the very nature of man that he forgets on the carpet of gold the lessons he earns on the gallows and pointing to this inevitable law of nature. Al-Quran says "Surely man is in loss, except those who believe and do good." During the period of affluence and opulence, lust for material pleasure and lust for power crept into the body of the Arab social organism. The process of gradual renunciation of the ideals of Islam started which resulted in a complete breakdown of social solidarity of the Arabs which had as its basis the ideology of Islam. The Arabs during the Umayyad and Abbaside Sultanates made phenomenal material progress but gradually lost all spiritual and moral values of Islam. They expanded their empire and built cities and palaces but lost the vital life force which could maintain and strengthen their solidarity. The Arab social organism in the Zenith of its material grandeur was like a goodly apple rotten at the heart. This explains why the glory of the Abbaside Baghdad was drowned in the first gust of Halagu's invasion. Precisely the same had been the fate of all great nations of the world and precisely the same will happen to all great nations of the world of today. This is the inevitable law of nature moulding the destiny of man. But the accumulated knowledge of man and sublime ideals of life remain and beget new social organisms for leading humanity forward towards his ultimate destiny. Tons of literature have been produced on the history of Muslim nations but history of Islam as such has not yet been

written. History of Islam should tell us how the ideology of Islam created a new organism out of the rugged Arabs, how by gradual assimilation of the ideals of Islam it grew into a noble nation, how by gradual renunciation of the ideals of Islam it progressively lost its social solidarity and its progressive role in history and how after the death of the Muslim Arab social organism the ideals of Islam passed on to Europe and formed the basis of all the progressive trends of modern civilization. As a humble student of philosophy, sociology and history I draw the attention of eminent philosophers, sociologists and historians to this problem in the expectation that their intellectual wealth will eventually produce for our study a real history of Islam distinct from the history of Muslim nations, which very unfortunately now passes as the history of Islam.

GREATNESS OF A NATION

For greatness goodness is necessary. One is good if one fulfills the purpose of one's creation. A pitcher is good if it holds water. But a pitcher which is beautifully made and exhibits artistic excellence is not good if it has a big hole at the bottom and does not hold water. So it is with a nation. A nation is good and great if it fulfills the purpose of its creation. Man was not created as an animal only to live to eat, but he has been created in the best of moulds with boundless possibilities and he does not live to eat but he eats to live and his life has a meaning and purpose. According to Al-Quran man has been created as the vicegerent of the Divine attributes of creation, sustenance and evolution and accordingly, has been gifted with creative genius and all other qualities necessary for the fulfilment of the purpose of his creation. The Creator has a purpose of creation and a process of evolution of man and He drives humanity steadily according to His plan from stage to stage towards its ultimate destiny. At decisive stages of man the Creator expresses His will through some select individuals and nations. Great are those individuals and great are those nations that understand the signs of their age and faithfully perform their part in lifting humanity to higher stage of evolution.

It is a great achievement indeed to discover the secrets of the nature, of the sun, the moon and the stars, of the beasts, the plants and the stones but the greatest and the most sublime of

achievements would be to discover the secrets of the man himself. One who knows himself knows his Creator. Discovery of the secrets of the nature of man leads to the discovery of the secrets of the nature of the universe. The Creator in His infinite benevolence revealed to man a secret of man's nature when He declared in Al-Quran that He made the sun and the moon subservient to man. Knowledge of this secret of man's sublime nature completely revolutionised his thinking and behaviour. So far he thought that he was the lowest of the low and that everything around him was his superior. His attitude towards the forces of nature was one of abject submission and his only concern was how to appease their wrath by worship and offerings. But ever since he knew that the sun and the moon were made subservient to him he strived to find how he could harness the forces of nature for the service of man and to promote his welfare. This was the beginning of inductive thinking which ultimately led to the discovery of nuclear energy and space physics. Great is the achievement in throwing satellites in space but greater beyond measure is the achievement in discovering the secret of the nature of man which enabled him to send a rocket to the moon. Great is a nation which discovers human values, revolutionises the thinking, feeling and action of man and lifts him to the next higher stage of his evolution. Greatness does not lie in ridiculing human values, in ignoring the worth of individuals in overthrowing by force and violence all authorities constituted on solid rock-beds of human values and in rearing up a people as gramed cattle of a rich man's stall. Great is the physicist Einstine and great is the German nation which produced talents like Einstine and his reputed colleagues in science who discovered the theory and technology of nuclear power. The wealthy nations of the world are but beneficiaries of German talents. Greatness of a nation lies not in its material

resources but in its contribution to the accumulated knowledge of man and its moral use for the welfare of man.

In the history of man, even as recently as fourteen hundred years ago humanity was divided into families and tribes constantly engaged in ruthless wars of annihilation; they took pride in murder, rape, arson and pillage. This was due to their colossal ignorance of the sublimes and magnificent traits of human nature. It was at this stage of human evolution that Al-Quran declared that man was not created except as one nation. Here man was enriched with a new concept and purpose of life. Families and tribes then integrated into larger units and the world today is divided into nations on the basis of racial, linguistic and geographical affinity. 'My nation right or wrong' had been the guiding principle of national conduct until the end of World War II. Modern achievements of science mark the beginning of a new era of human existence. Time and space are no longer inevitable factors standing in the way of universal brotherhood of man. From bitter experiences of postwar years big nations of the world are now realising that the rule of law in international affairs must be made as normal as it is now in domestic affairs and that no nation has the right to appropriate resources wholly for its own benefit. Al-Quran enjoins, 'Do not consume your wealth between yourself.' The idea of moulding the entire human species into one human nation based on a universally accepted ideology is now in the melting pot of a human history and this idea is the spirit of our age. The crown of greatness of our century goes to the nation or to the family of nations that will give active lead to materialising, in letter and in spirit, the ideal of universal brotherhood of man.

ON ALCOHOLIC DRINKS

Al-Quran was not revealed all at once but in 23 years. The Arab social organism which was the cradle of Islam grew and developed through these years from a small group of some individuals to a vast populace of a Muslim state. Injunctions and prescriptions of Islam were revealed to meet increasingly growing problems of life as and when they appeared. But solution of immediate problems contained within its womb eternal principles of human conduct. Hazrat Ayesha was slandered and in vindication of her honour some verses were revealed. These verses not only solved an immediate problem but contained a general condemnation of slander of women. So it is in respect of verses concerning intoxicants. Verses of Al-Quran must not be construed piece meal but in the context of the whole text of the Holy Book. If the principle of situational and historical interpretation be accepted as sound and absolute then Al-Quran, the whole of it, can be wiped out contending that its revelation was occasioned by the situation and historical condition then obtaining in Arabia.

Verse 67 of 'Sura Nahl' سورة النحل does not glorify intoxicating drinks but glorifies the fruits of the datepalm and the vine. 'From which you manufacture intoxicating drinks and good provisions' is merely a statement of fact; the Arabs used to manufacture these from fruits. The qualifying word حسن here, qualifies رزق and not سكر if addressing a Hindu one

says, 'the cow which you worship is a blessing of Allah, one does not glorify cow-worship but glorifies the cow as a blessing of Allah. Verse 219 of 'Sura Baqara' tells us that the evil of drinking and gambling is greater than the good they may have and by implication advises us to avoid them. To say that drinking and gambling are not bad severally but they are bad only when indulged to jointly would be a novel exposition and would be the same as saying that drinking without gambling and gambling without drinking are good but drinking and gambling at the same time is bad. This is absurd. Verse 13 of 'Sura Nisa' came as a step forward towards total prohibition. The question of abrogation of this verse does not arise. For teetotallers this verse may not be of much significance but for those who inspite of total prohibition do drink it is a guide to protection from a graver evil. To be intoxicated is bad and to approach 'Salat' while intoxicated is worse. This is the real implication of the verse. Verse 90 of 'Sura Maida' unequivocally declares

ياايهاالذين امنوا انما الخمر والميثر الانصاب والازلام

رجس من عمل الشيطان فاجتنبوه لعلكم تفلحون .

It is total prohibition and not merely a general condemnation of intoxicants. But it calls for action when it says فاجتنبوه or 'desist from it.' The believers actually and immediately gave up drinking after the revelation of this verse and this historical situation may be taken into consideration in interpreting the real spirit of this verse. Who is there to tell us that Islam does not prohibit what Al-Quran characterises as رجس من عمل الشيطان an abomination, the work of the devil.

Imam Abu Yusuf and Imam Mohammad are the two reputed disciples of Imam Abu Hanifa. Imam Abu Hanifa and Imam Abu Yusuf are of opinion that 'Khamr' is a particular kind of intoxicant prepared from grapes and that except this particular drink all other varieties of alcoholic drinks are not forbidden if

taken so much and so far as may not cause intoxication. Imam Mohammad, Imam Malek, Imam Shafi and Imam Hambal do not agree with this view. They are of opinion that whatever causes intoxication is 'Khamr' and as such all intoxicating drink is forbidden. Ibn Omar (ابن عمر) said that the Messenger of Allah, peace be on him, said, 'Every intoxicant is 'Khamr' and every intoxicant is forbidden'-(Sahi Muslim). From dependable lexicographers it is clear that 'Khamr,' in particular, means a particular kind of intoxicant prepared from grapes but in general it means and includes all varieties of intoxicating drinks.

"Khamr' is grape juice or anything in general which causes intoxication"-(Qaumusul Muhit).¹

or "Khamr" is what intoxicates. Its substance is composed to cover and infact the intellect. This is said by Raghīb. But people differed in its substance; some hold the opinion that 'Khamr' is specially made from the juice of the grape. This is the view of Abu Hanifa and jurists of Kufa and it is supportedly by Loxicon, or from the juice of anything which intoxicates, because its basis is intoxication and void of intellect. This is accepted by most of the jurists' (Tajul Arus).²

الخمير ما سكن من عصير العنب لانها خامت العقل

Or (a) 'Khamr' is grape juice which causes intoxication for it perverts the intellect" and (b)

i. e. الخمير ما خامر العقل وهو المسكر من الشراب.

(١) الخمير ما اسكر من عصير العنب او عام

(٢) الخمير اسكن ما مادتها موضوعة للتغطية

والمخالطة والمخالطة شرال العقل قاله الراغب

واختلف في حقيقتها فقول هي من عصير العنب خاصة

وهو مذهب ابي حنيفة والكوفيين مراعاة لفقه اللغة

(اوعام) اى ما اسكر من عصير كل شئ لان المدار على
السكر وعيبوبة العقل وهو الذى اختارة الجماهير.

"Khamr" is what perverts the intellect and it is intoxicating drink" (Lisanul Arab). Dailam Hamira said to the Messenger of Allah, peace be on him, 'O Messenger of Allah! we are in a cold country where we deal with hard work and we manufacture drink from this wheat to enable ourselves to stand hardlabour and cold of our country', and He (the Prophet) said, Does it cause intoxication? He (Hamira) said, 'Yes', He (the Prophet) said, 'Then desist from it. He said, 'But the people are not giving it up.' He said, 'If they do not give it up fight them"- (Abu Daud). The inference that 'Khamr' a particular kind of intoxicant was forbidden because it was imported from outside of Arabia is simply ridiculous and deserves no comment.

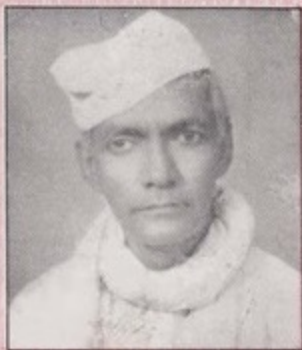
The Holy Prophet liked 'Nabidh.' (نبيذ) 'Nabidh is water sweetened with fruits like dates grapes etc. If kept for some days it ferments and becomes an alcoholic drink. The Holy Prophet used it before it fermented. Even the worst enemies of Islam did not think of suggesting that the Holy Prophet ever took drinks containing alcohol. Ibn Abbas reports, 'The Messenger of Allah, peace be on him, used to make 'Nabidh' for himself in the first part of the night and used to drink it the next morning, the night following the next morrow, another night and the next morrow till the afternoon. If anything remained his valet drank it or he ordered to throw it."-(Sahi Muslim). Neither the Holy Prophet nor his valet took it when it fermented; it was then thrown away. Certain physician gives a list of all modern varieties of alcoholic drinks with percentage of alcohol content. In his opinion any drink having less than 10% alcoholic content is not harmful. It is suggested that 'Beer', alcohol content of which is 2% to 5% only does not come in the category of drinks forbidden. One

may deceive oneself in any way one likes. Abdullah Ibn Omar reports, "The Messenger of Allah, peace be on him, said, every intoxicant is forbidden and a much of which causes intoxication, a little of that is forbidden" Ibn Mazah. (ابن ماجه) This report is also Corroborated by Zaber (جابر) as reported by Ibn Mazah.

Al-Quran and the Holy Prophet did not prescribe any specific punishment for drinking. This does not preclude prescribing specific punishment for drinks for all time to come. In fact, Al-Farook Omar Ibnul Khattab did prescribe punishment for drinks. When an immoral practice assumes noticeable proportion legislative measures for its prevention is necessary. Drinking is not the only offence for which no specific punishment is prescribed in Al-Quran; there are many other offences for which no specific punishment has been prescribed. Punishment has been prescribed only for a few offences like theft, homicide and extra marital sex relation. (زنا) There is no punishment prescribed for offences like cheating, forgery, perjury and defamation. Who is there to tell us that it is not within the rights of an Islamic state to penalise these offences on the ground that no specific punishment is prescribed for them in Al-Quran?

No injunction or prescription of Islam is absolute; there are exceptions to general rules. There are some exceptions in respect of 'Salat' when one is ill or on a journey. But these exceptions cannot be taken as a general rule. So it is in respect of alcoholic drinks. It may be permitted in a prescribed dose on medical grounds in the absence of any substitute for it when it becomes imperative for saving life or for curing diseases of serious nature. The general rule is that alcoholic drinks, its all kinds and varieties are forbidden irrespective of their quantity and percentage of alcohol content. Concrete steps must, therefore, be taken for prevention of use of alcoholic drinks towards total prohibition.

Facilities offered by the Government for drinks should be withdrawn; these are import of foreign liquors, manufacture of liquors in an Islamic state and sale of liquors through Government shops spread all over the country. It is no obligation of an Islamic state to provide wine and women to foreign visitors. Foreign Embassies in an Islamic state may be requested to arrange drinks for their countrymen who may visit such a state; at most. Government may have under their direct control and supervision Government stores for providing drinks to foreigners. Government may manufacture under their direct control and supervision such quantity of alcohol as may be necessary for unavoidable medical purposes to be distributed to physicians, dispensaries and hospitals from Government medical stores. Private manufacture of alcohol for medical purposes must be banned. Use of alcoholic drinks in Government Houses in an Islamic state, in her Military Camps and Head Quarters, in her Embassies in foreign countries and in public places like clubs, restaurants and hotels, national or international must be prohibited. Foreigners may use alcoholic drinks in parties or functions exclusively meant for them but not in mixed parties where citizens of an Islamic state may be present. Persons who have developed alcoholic apoplexy may be admitted into hospitals for treatment. If necessary, legislative measures may be adopted for implementation of these steps. The rest may, for the time being, be left to social vigilance.



Mr. Abul Hashim was born on the 27th of January 1905, in the district of Burdwan, West Bengal. His father Moulvi Abul Kasem was a reputed public man of Bengal. He graduated from the University of Calcutta in 1928 and joined the district bar of Burdwan in 1931. The Muslims of Burdwan elected him in November 1936 to the first Legislative Assembly constituted under the Mac Donald Award. He joined the Muslim League in 1937. He was elected a member of the Working Committee of the Bengal Provincial Muslim League in the year 1941 and was elected General Secretary of the Bengal Provincial Muslim League in November 1943 and carried the responsibility till the end of the struggle for Pakistan. He was elected a member of the Constituent Assembly of British India which was eventually boycotted by the Muslim League.

From the partition of Bengal in August 1947 upto April 1950 he stayed in West Bengal and functioned as the leader of the Opposition in the West Bengal Assembly. He migrated to Pakistan in April 1950.

In 1952 he was a member of the All Party State Language Committee of Action and presided over its very important meeting held in the afternoon of February 20. He was arrested and detained in jail for about sixteen months.

After his release, from jail he joined the Khilafat-e-Rabbani Party and continued as its chairman till 1956.

He was made the first Director of the Islamic Academy at Dhaka in 1960 by President Ayub Khan. In August 1962, he was appointed a member of the Islamic Ideology Council of Pakistan and became the Chief Organiser, East Pakistan Muslim League, in September 1962.

Mr. Abul Hashim had written a number of books and articles on various subjects. His first book- 'The Creed of Islam' was published in 1950. He also wrote a tafsir of Surat-al-Fatiha in Bengali which was translated into Arabic. He was the Chairman of the Board of Translators who undertook a new translation of the Holy Quran into Bengali published by the Islamic Academy. He is also the author of 'Arabic Made Easy'. His memoirs 'In Retrospection' has been published; it primarily deals with only that period of his political life during which he played the most effective role in the politics of Bengal.

This great soul breathed his last in Dhaka in the afternoon of October 5, 1974